

Myſtagogus Poeticus,  
OR  
THE MUSES  
INTERPRETER:

EXPLAINING  
The Historicall Myſteries,  
and Myſticall Hiſtories of the  
Ancient Greek and  
Latine Poets.

Here *Apollo's* Temple is again opened,  
the *Muses* Treasures the fourth time diſ-  
covered, and the Gardens of *Parnassus* diſ-  
cloſed more fully, whence many flowers of uſe-  
ful, delightful, and rare Observations, ne-  
ver touched by any other *Mytho-*  
*logiſt*, are collected.

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*The Fourth Edition corrected and enlarged.*

To which is prefixed the GENEALOGY of  
the HEATHEN GODS.

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By ALEXANDER ROSS.

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*Et prodeſſe volunt, & deleſtare Poetæ.*

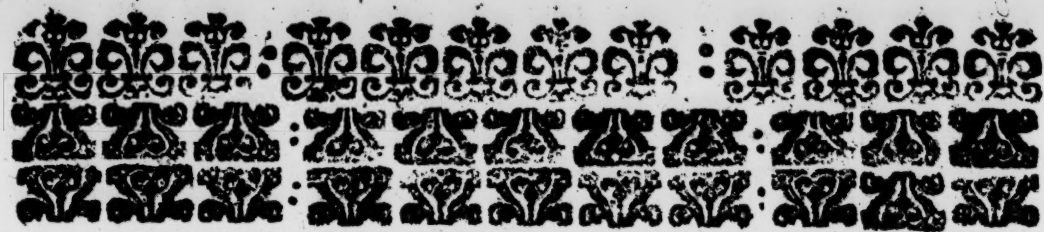
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LONDON,

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# To the Right Worshipful

SIR EDWARD BANISTER.

S I R,



Or two Reasons this Book addresses it self unto you for Patronage; The one is, because you are affected with this kind of learning, which hath the priviledge above other Studies, that it is delightfull and usefull too : Neither is there any study that suites better with the disposition of a Gentleman, then ancient Poetry; which though it be accounted but an aiery kind of learning by such as speak against it, either out of prejudice or ignorance; yet in the balance of wise Mens esteem, these ancient Poets are not too light : But if these Censurers please to cast an impartiall eye upon this Book, they will find, that there are no books wherein so much learning is couched up in so little bounds as in these old Poets, who were  
indeed

## The Epistle Dedicatory.

*indeed the only learned men of their times. I could instance one, in whose rich cabinet are treasured up the Jewels of all learning fit for a Gentleman to know; and that is Virgil by name, the King of Poets. The other reason of this Dedication to you, is, to expresse my gratitude to your worth and goodnesse, and for your particular affection to me : I know the native beauty of your vertues needs not the adulterating art of Rhetorical painting, therefore I will not use it, as being inconsistent with your modesty, and my ingenuity : Only I desire that you will accept of this small present, as a token of his love, who will always be found*

28 MR 59

*Sir,*

Your Worships servant

to command,

ALEXANDER ROSS.

In





In opus politissimum (*Mystagogus Poeticus*)

ALEXANDRI ROSSÆI, viri omnimodâ

scientiarum Panopliâ instructissimi.

**H** Eus, heus Viator ! hand penitior  
Introitus pedibus datur prophanis.  
Sororum sacrosanctius adytum  
Non vatum vulgo conculcabitur.  
Musarum atriis plebs poetica  
Stet, avidis hauriens auribus  
Oracula, quæ unicus edit Rosa.  
Aonii Pontifex Maximus chori.  
Hic, hic, à Phœbi manibus & Nonadum  
Βυλνϕος, signifer & triarius  
Vatibus Hermes, Musarum sera,  
Hand prius poti pincerna nectaris,  
Orbis Optice literarii recens,  
Cimmerii cujus auxilio scioli  
Novas tuentur Scientiæ Stellulas  
Priscis optatas, & delicias posteris,  
Nequicquam fallax artes Antiquitas  
Ambignis vestiit involucris;  
Nequicquam suos ludunt sorores procos.  
Focata credulos tripodali vacula:  
Priscorum nebula ROSSÆI radiis  
Fugantur. Ille, velut Ariadne altera,  
Pieræ turba Labyrinthis micat.  
Maeste Coronis Musæ quam gaudent Roseis.  
Vitam dedisti Musis, & Musæ tibi.

JOH. JONES.  
A 3 To



To his Reverend friend,

Mr. *Alexander Rosse.*

In praise of his *Mystagogus Poeticus.*

**T**He Bee extracteth from malignant weeds  
Such Hony, as herself and others feeds ;  
But the Bees Hony doth no further good,  
Than please the taste, and nourish flesh & blood ;  
Thou from *Parnassus* weeds such hony hast  
Extracted, as delighteth the souls taste,  
And doth it nourish to immortall blisse,  
Compar'd to which *Ambrosia* tastes amisse.  
Thanks therefore for such hony, my dear Friend,  
As is so sweet, so lasting, without end.

Another.

**G**REAT ALEXANDER conquered onely men  
With swords and cruell weapons, used then ;  
But thou the MONSTERS, which *Parnassus* hill  
Brought forth, hast vanquish't only with thy quill.  
He in his Conquest sometimes suffered losse,  
Thou none (my friend) GREAT ALEXANDER ROSSE:

HENRY OXENDEN,

Of *Barham.*

A CA-

A CATALOGUE of the Poetical Fictions  
handled in this Book.

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THE  
GENEALOGIE  
OF THE  
Heathen Gods,  
Collected out of the GREEK  
and LATINE Poets.

*Explained by A. R.*



Before the gods were procreated, there was nothing, but *Chaos* and *Caligo*, confusion and darkness: This the Poets borrowed from *Moses*; who, *Gen. 1.* sheweth that there was darkness upon the face of the deep, & that the Earth was without form, & void. Out of confusion & darkness were the Heavens and Earth produced,

and the Sea also; so the Poets sing out of *Moses*, by the copulation, or marriage of Heaven and Earth were procreated the fifty headed, and hundred headed Giants, to wit, *Briareus*, *Gyas*, and *Cacus*, with the Cyclopes; namely, *Harpe*, *Steropes*, and *Brontes*; that which is by some of the Poets called *Harpe*, by *Hesiod*, in his generation of gods, is named, *Arge*; but by *Virgil*, the greatest of Poets, *Pyrachmon*. These Cyclopes had but one eye a piece in the midst of their forehead

*Æn. 8.*



## The Genealogy

head. By the Giants and Cyclopes, were meant, the vapors begot in the bowels of the Earth by the influence of Heaven, and converted into Thunder, Lightning, and Winds, which by *Cælus* are thrust down into Hell; when by the coldness of the air they are detained there, as in a Prison. Of this marriage also of Heaven and Earth, were begot *Hyperion*, *Crius*, the *Titanes*, and *Saturn*. Besides these daughters *Tethys*, *Rhea*, *Themis*, *Mæmosine*, *Phebe*, *Dione*, and *Thia*. *Saturn* by the instigation of his Mother Earth cut off his Fathers genitalls, and cast them into the Sea; out of the blood which fell from them were procreated the Furies; *Alecto*, *Tisiphone*, and *Megara*; by this they meant, that Time hath weakened the influence of Heaven, that it was not so effectually in those dayes of these Poets, as before in the golden Age; but in this they are deceived; for it is not Time, but Gods anger for the sins of Man, that hath weakened the Heavens influence. And whereas they say, that the Furies were begot of blood, by this may be meant, That the tortures and rageing of an evill Conscience, are the fruits and effects of Rebellion, Cruelty, and Murther; but as *Saturn* was cruell to his father, whom he thrust out of his Kingdome: so was he no lesse inhumane to his Brothers, who being set at liberty by his means, were by him again bound, and cast into hell, in whom we see both Rebellion, Tyranny, and Ambition, to which sins he added Incest, in marriage with his Sister *Rhea*; and to his Incest, the Murther of his ovvn children which he had by her, vvhom he devoured; except *Jupiter*, vvhom by his Mother *Rhea* vvas preserved in *Creta*, and nursed by the Nymphs of *Ida*, the Daughters of *Melissis*, and fed with the milk of the god *Amalthea*. The *Curetes* or *Corybantes* by beating their Targets made such a noise, that *Saturn* could not hear the crying of the Infant; but cunning *Rhea* made her Husband swallow a stone wrapped in swaddling-clothes, instead of *Jupiter*, vvhom as soon as he came to mans estate, married with *Metis* the Daughter of the *Ocean*, vvhich by a certain potion caused *Saturn* to vomit up all his children again vvhich he had devoured. The meaning of this story or fiction is, that Time is both the devourer and restorer of all things, except of *Jupiter*, that is, of God vvhom is not subject to Time, or shadow of turning but

is



## of the Heathen gods.

is from everlasting, and world without end ; He is the same, and his years fail not, as the Psalmist singeth. *Jupiter* by the help of *Saturns* children, whom he vomited up, made war against *Saturn*, and the *Titans* ; these, by his thunder he thrust down to Hell, and banished his Father out of his Kingdom. So *Jupiter*, with his two Brothers, *Neptune*, and *Pluto*, devided the World between them, to *Jupiter* Heaven fell by lot, to *Neptune* the Sea, and to *Pluto* the lower part of the Earth. This story seems to be stoln out of *Genesis*, where is described the wickednesse of *Cham* against his Father *Noah*, and the division of the world among them three Brothers, the sons of *Noah* ; so the fiction of the Giants fighting against, and overthrown by *Jupiter*, is taken out of the History of the Builders of *Babel*.

*Jupiter* had many Wives and Concubines, of which he had multitudes of children ; by *Juno* he had *Hebe*, *Ilithuia*, and *Arge* ; of *Themis* the Daughter of *Cælus* he begat the *Howres*, *Irene*, *Eumonia*, *Dice* ; the three Fatall Sisters, *Clotho*, *Lachesis*, *Atropos* ; of *Dione* he had *Venus* ; of *Eurynome*, the Daughter of *Oceanus*, he begat the three *Graces*, *Aglaia*, *Euphrosine*, and *Thalia* ; of *Styx*, or, as *Hyginus* saith, of *Ceres* he had *Proserpina* ; of *Mnemosine* the *Muses*, to wit, *Calliope* the chief, then *Clio*, *Melpomene*, *Euterpe*, *Erato*, *Terpsichore*, *Urania*, *Thalia*, and *Polymnia* ; of *Maia* he had *Mercury* ; of *Latona*, *Apollo* and *Diana* ; he had of *Juno* also *Mars* and *Vulcan* ; of his own brain he begot *Minerva* ; of *Luna* he had *Pandion* ; of *Alcmene*, *Hercules* ; of *Simele*, *Bacchus* ; of *Læda*, *Castor* and *Pollux*, and many more Bastards he had of other Concubines, as we will shew presently.

*Oceanus* and *Tethys* had three thousand children called *Oceanides*, and by *Virgil* *Oceanitides* ; besides *Asia*, *Styx*, *Electra*, *Eurynome*, *Amphitrite*, *Metis*, *Nereus*, and *Doris* ; of these two Elfs were begot the *Neriedes*, namely, *Cymotho*, *Spio*, *Glaucotho*, *Nausithoe*, *Thalia*, *Erato*, *Sao*, *Tbetis*, *Agave*, *Eudora*, *Detto*, *Pherusa*, *Galatæa*, *Cymo*, *Panope*, *Deianeira*, *Eumolpe*, *Proto*, *Calypso*, and many more. By this multitude of children proceeding from *Jupiter* and *Oceanus*, or *Nereus*, they meant, that foecundity and procreation is the effect of health and moisture, which they expressed under the names of *Jupiter* and *Oceanus*. Of *Cæus* and *Phæbe* were begot *Asteria*,  
and

## The Genealogy.

and *Latona* ; of *Hyperion* and *Thea* were procreated *Aurora*, *Sol*, *Luna*, with divers more. Of *Japetus* and *Asia* the Daughter of *Oceanus* were begot *Atlas*, *Prometheus*, *Epimetheus*, and *Menoetius*. Of *Saturn* and *Philyra* were born *Chiron* the Centaur; of *Aurora* and *Astreus* were begot the Stars and the Winds. *Hecate*, was the Daughter of *Perseus* and *Asteria* ; of *Pontus* and *Terra* were begot these Sons, *Nereus*, *Phorcus*, *Thaumas*, *Ceto*, *Eurybiza*. *Oceanus* was the Father of *Thaumas* and *Electra*, and of these two were begot *Iris*, or the Rainbow (which *Virgil* makes a goddesse, and *Juno's* Messenger) the *Harpies*, *Aello*, *Ocypete*, and *Cerberus*. Of *Phorcus* and *Ceto* were procreated *Phorcyades* and *Gorgones*. By all these children and Grandchildren of the Ocean are meant the variety of Fishes, and monstrous shapes in the Sea; besides that Sea Fowle under the term of *Harpies*; Amber also or *Electra* is ingendered in the Sea; and so is the Rainbow out of the vapors which the Sun extracts from the Sea; and whereas *Hesiod* makes *Aurora* the Mother of the Stars; he means those Stars that appear in the Morning, especially *Lucifer*, which he calls *ἑωσφόρος*, it is also likely, that by *Hyperion* they meant the Heaven, continually above us; and by *Thea* the Power of God: this power out of the substance of the Heaven produced the Morning, Sun, and Moon; *Triptolemus* was the son of *Celeus*, and *Metanixa*; he was bred and immortalized by *Ceres* in the day time with milk, in the night with fire. By this they signifie that Corn is maintained by heat and moisture. *Triton* was the son of *Neptune* and *Amphitrite*. Of *Mars* and *Venus* were begot *Harmony* and *Fear*; of *Achelous* and *Melpomene* the *Sirenes*; of *Sol* and *Persa*, *Circe*, *Pasiphae*, *Ata*, *Perseus*; of *Sol* and *Clymene*, *Phaeton*, and his Sisters called *Phlegetiades*. Of *Neptune* and *Medusa*, *Chrysaor* and the horse *Pegasus*. Of *Chrysaor* and *Callirhoe*, the three bodied *Geryon*. Of *Typhon* and *Echidna*, *Gorgon*, *Cerberus*, and the Dragon, that kept the Golden fleece at *Colchis*, and *Scylla*, which was a woman above the navell, and a dog below, therefore called *Biformis* by the great Poet, and *Chimæra*, likewise *Sphinx*, and the Serpent *Hydra* with nine heads, which *Hercules* killed as he did *Scylla*, and lastly, the Dragon that kept the Garden of *Hesperides*. *Triton* was called the son



## of the Heathen gods.

son of Neptune and *Amphitrite*, because he was a good Navigator. *Harmony* and *Fear* are begot of *Mars* and *Venus*, because *Fear* is the inseparable companion of war and love, and so is *Harmony*. Of *Achelous* and *Melpomene* are procreated the *Sirenes*, because they are commended for their Musick. *Circe*, *Pasiphae*, and the other children of the Sun, are either for their beauty, or other excellent parts, or hot disposition, said to have *Sol* for their Father. *Chrestor* and *Pegasus* for their swiftnesse, are said to be begot of Neptune. Of the *Ibere* fountain *Callirhoe* was begot *Geryon*, to shew, that strong bodied children are begot of such women, as are of a clear, sound and wholesome complexion, or constitution of body. Of *Typhon* the Gyant, and *Echidna* the Viper, are begot nothing but Monsters, to shew, that of naughty Parents are procreated naughty and deformed children.

Besides the children of *Jupiter* here mentioned, these are recorded for his Bastards; *Argus* of *Niobe* the Daughter of *Phoroneus*, *Epaphus* of *Io* the Daughter of *Inachus*; *Perseus* of *Danaes* the Daughter of *Acrisius*; *Zethus* and *Amphion* of *Antiopa* the Daughter of *Nicteus*; *Minos*, *Sarpedon*, and *Radamanthus* of *Europa* the Daughter of *Agenor*; *Helena* of *Pyrrhe* the Daughter of *Pimetus*; *Dardanus* of *Electra* the Daughter of *Atlas*; *Aeacus* of *Agina* the Daughter of *Asopus*; *Ethalion* of *Protogenia*, *Deucalions* Daughter; *Lacedemon* of *Taygete* the Daughter of *Atlas*; *Tantalus* of *Plutone* the Daughter of *Himas*; *Aacas* of *Calisto* the Daughter of *Lycaon*; and divers others, which, to avoid tediousnesse, I omit. All these being eminent persons, are said, for their greater credit (seeing their own Fathers were not known) to have *Jupiter* for their Father. So likewise many Children are fathered upon Neptune, as *Agenor*, *Bellerophon*, *Abar*, *Belus*, *Astor*, *Dictys*, *Megareus*, *Cygnus*, *Neleus*, *Pelias*, *Euphenius*, *Lycus*, *Nycteus*, and many more. So *Apollo* is made the Father of divers Children; such were *Delphus*, *Asclepius*, *Euripides*, *Ilius*, *Licoreus*, *Linus*, *Aristeus*, &c. So we read that *Sol*, *Vulcan*, *Mars*, *Mercurius*, and *Hercules*, had many children, who being eminent men, and begot of obscure or illegitimate parents, were willing for their greater credit, to make themselves the children of such Godfathers; and the Poets were not wanting to trumpet this throughout the



## The Genealogy, &c.

the World in their Verses; which Ambition did not onely possesse the Grecians, but infected the Romans also; for *Aeneas*, of whom they came, was said to be the son of *Venus*; so was *Julius Caesar*; *Romulus* the Builder of Rome, was accounted the Son of *Mars*.——*Regina Sacerdos*.

*Marte gravis, geminam partu dedit Ilia prolem*, such was the Ambition of *Alexander*, who scorned to be called the Son of *Philip*, and will have no other Father but *Jupiter Ammon*. But perhaps the Poets meant nothing else, when they make *Jupiter*, *Sol*, *Mars*, *Mercury*, *Venus*, &c. Parents of such children as we have mentioned, to wit, but that these Planets were predominant in their *Horoscope*, when they were born; hence they called them the Sons of such Planets. So the *Indians* called the *Spaniards* children of the Sun, when they saw their Ingenuity and Artifices. But to conclude: not only have the Poets delivered to us the Genealogy of gods and Men, but also of Fate, Old-age, Death, Sleep, Dreams, Discord, Misery, Petulancy, &c. Which they Father upon *Night* and *Hell*. They in the *Heaven* and *Earth*, the Parents of Grief, Deceit, Anger, Sorrow, Lying, Swearing, Revenge, Intemperance, Brawling, Pride, Oblivion, Fear, Sloth, &c. In this they shew themselves to be Poets, not Philosophers; for Heaven and Earth are the remote and generall, but not the particular and proximate causes of these effects. Who would know more of these Genealogies, let him read *Pausanias*, *Bocattius*, *Hyginus*, *Apollodorus*, *Fulgentius*, *Austin*, *Eusebius*, *Lactantius*, *Homer*, *Hesiod*, and other Poets.

28 MR 5.

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CHAP.



## CHAP. I.

A.

## ACHILLES.

**H**E was the Son of *Thetis*, who hid the Child by night in the fire, and by day annointed him with Ambrosia, he was bred under *Chiron* the Centaur, who taught him Physick, Musick, Archery, the Politicks, &c. Hearing that he should be killed in the Trojan wars he hid himself in womens apparell among the Daughters of *Lycomedes*, but being discovered by *Ulysses*, he was forced to go to war, who after many brave exploits was treacherously killed by *Paris* in *Apollo's* Temple.

## The INTERPRETER.

**A**chilles was so called from the losse of his lips; a great defect in a Prince or General, in whom eloquence, as well as valour is required; or else he was so called, because he was a Physitian, loosing men from their pains; the knowledge of Physick is commendable in a Governour. 2. He was the Son of *Thetis* the Sea goddesse, and yet was bred in the fire; to signifie perhaps, that in our bodies are the four prime qualities, to wit, cold and moisture represented by *Thetis*; heat and drynesse by his breeding in the Fire, or else to shew that a Souldier, who is of a phlegmarick temper, must be heated by Choler as *Achilles* was by Fire, but too much Choler is naught, as it was in *Achilles*, who by it did undo his Country. 3. Good men in

Ἀχιλλεύς  
ἄχ-ῶ-λυ-  
ειν,

χόλω ἄρα  
δ' ἐτρεφέ  
μῆτηρ.

Hom. Il. 10

this



αἰεὶ  
ἀχαιῶν  
Rupicem  
Magistrum  
habuit in  
schola  
scrupula,  
Ter. Pall.  
Juvén.  
Sat. 7.

An. 9.

ἀμείβεται.

Iph. 6.

this world are used like *Achilles*, they are tried in the Fire of affliction, but are not burned; for they are annointed with *Ambrosia*, or strengthened by the Gifts of the Spirit: in the night of this Life we must be tryed by Fire, but in the day of the Resurrection we shall be annointed with *Ambrosia*, or made immortall. 4. Though *Achilles* was a Prince, a Generall, and well struck in years, yet scorned not to learn Musick and Physick of *Chiron* a deformed Centaur, and to be subjected to his *Ferula*: *metuens virgæ jam grandis Achilles, cantabit patriis in montibus; cui non tunc elicere risum citharædi candida Magistri*; but now our young Gentry shake off discipline & learning before they be twenty, despising the low condition of their Masters, which is the cause of so much ignorance and debauchery in our Gentry, 5. *Achilles* is commended in *Homer* for tempering his anger with his Harp. The wrath of a King is like the roaring of a Lyon, than which nothing can be more dangerous if he gives way to it. Therefore Musick in a Prince is requisite, if it were but to mitigate his Cares and Anger: this perfection King *David* had, but King *Saul* wanted, the defect of which he found, when he was forced to imploy *David* to play on his Harp. 6. *Thetis* was not so fond and tender of her sons, as Mothers are in these dayes; who will scarce suffer the air to blow upon their Sons. Whereas *Thetis* did harden her Son in the fire; those children prove best, that are most hardened, as *Virgil* speaks of the ancient Italians: *Natos ad flumina primum deferimus, sævæque gelu duramus, & undis Terga fatigamus, &c.* 7. *Achilles* was called *Periseus*, because his Father *Peleus* rescued and saved him out of the Fire. We have a Father in Heaven, who is onely able to save and rescue us out of the Fire of Persecution, which shall no more hurt us, then the fiery Furnace did the three Children: and he will preserve us from that unquenchable fire, which burneth with brimstone; and from the Fire of Lust, which naturally burneth in every one of us. 8. *Achilles* his armour was impenetrable, and as *Homer* calls them immortall, because they were made by *Vulcan* at the request of *Thetis*; but I know, there is no armour endowed with these qualities, except that Panoply, which the Apostle recommends to us. 9. There was

was much strife between *Ajax* and *Ulysses*, about *Achilles* his Armor. I wish we Christians would as earnestly strive for that whole Armor of God, which the Apostle would have us put on. 10. *Achilles* who otherways was invincible, yet when he began to fall in love, and dote upon *Polyxena*, King *Priams* daughter; he was killed suddenly by *Paris*. Nothing overthrows great Commanders so soon, as Love and Idleness. 11. The Muses and Nymphs were said to lament exceedingly at the death of *Achilles*; by which may be meant, that either he had much musick at his Funeral, or else, that the Poets wrote many Elegies upon his death: By the Sea-Nymphs may be meant the roaring of the Sea, which might be then caused accidentally by stormy Winds. This also they expressed by the lamenting of *Thetis* for her son, whom she thought had been immortal. 12. *Achilles* was all dipt in the *Stygian-lake*, except his feet; in which onely he was vulnerable and mortal. Except we be all washed in the Water of Baptism, we cannot be immortal. 13. *Achilles* was careless and secure of his feet, therefore he was wounded there by *Paris*. Let us take heed we be not careless of our affections, for in them Satan is most ready to wound us. 14. Christ is the true *Achilles* αχίλλεύς, he that looseth us from all pains and diseases; who was tried in the fire of affliction, as gold in the furnace; who being God, yet abased himself to become man, and to be subject to his parents; who hath tempered his own anger, and his Fathers wrath by the sweet Musick of the Gospel; who was delivered from the fire of persecution, by his heavenly Father; who was mortal onely in his feet, that is, his humanity, and for the love he bore to the Church his Spouse, was traiterously murdered by his enemies.

### ACHATES.

**H**E was a Nobleman, the great favorite and inseparable companion of *Aeneas*, both in his prosperity and adversity.

J. B. 51.

The

Pa.



## The INTERPRETER.

1. **A**chates signifieth Care, or Sollicitude, from *αἶσος*, to shew that Princes and Great men are never without cares; as *Antigonus* told his son, when he was gazing on the riches of his Diadem, If (saith he) thou knewest with what cares and vexations this Crown is stuffed, thou wouldst not take it up, if it were flung to thee.
2. *Achates* was *Aeneas* his good Angel, or *Genius*, which had continual care of him; and still waited on him. For the Ancients held, that every man had either a good or a bad *genius* still attending on him. *Aeneas* had *Achates*, but *Turnus* had one of the *Diræ*, the daughter of *Megara* the Fury, which transformed her self into the shape of an Owl, to wait on him before his death: So the evil *genius* appeared to *Brutus*, the night before he was slain; and *Saul*, we know, was still haunted with an evil spirit.
3. *Achates* accompanied *Aeneas* both in prosperity and adversity; in him we see the nature of a true friend, which is known in affliction: But false and counterfeit friends, like Swallows, bear us company in the Summer of Prosperity; but in the Winter of Adversity, forsake us.
4. *Achates* was *Aeneas* his Armor bearer, and still furnished him with weapons as he had occasion: *Fidus quæ tela gerebat Achates*, *Æn.* 1. *Achates suggere tela mihi*, *Æn.* 2. So the good Angels are our Arms and Armor-bearers, our Swords and Shields, to defend us, and hurt our enemies.
5. *Achates* is commended in the Poet for his fidelity to *Aeneas*, therefore to him *Aeneas* committed his secrets: As in all servants, faith and silence are required, so especially in Princes favorites; which are the two vertues that old *Simo* commends in his servant *Sofia*, *In te semper intellexi esse sitas Fidem & Taciturnitatem*.
6. *Achates* (*Æn.* 6.) brings *Sybilla* the goddess of Counsel to *Aeneas*; so a Princes favorite should be wise, and still able and ready to give good counsel.
7. *Aeneas* committed the care of his son, and the charge of his arms to *Achates*: The two main things of greatest consequence in a Kingdom, are the education of the Kings children, and the managing of his Militia; with which



he ought to trust none but *Achates*, such as in care, fidelity, silence, diligence, and wisdom, exceed all others; and who should this be, but his great Council? These ought to walk hand in hand, and be partners in the same care.

— *Hinc fides Achates*

*Sit comes, & paribus curis vestigia figat, Æn. 6.*

8. When *Aeneas* was wounded, and could not stand, he was supported by his son *Ascanius*, and faithful *Achates*:

— *Fidus Achates,*

*Ascaniusque comes castris statuere oruentum.*

Kings are but men, subject to errors and mortality; from mortality, they are kept by their children; from error, by their wise Council. 9. *Achates* is the name of a party-coloured gem. King *Pyrrhus* had one which naturally represented *Apollo* and the nine Muses; to shew us perhaps, that Wisdom and Learning should still accompany Kings.

## ACHÆLOUS.

**H**E was the son of *Sol* and *Terra*, or of *Oceanus* and *Terra*; fighting with *Hercules* for *Deianeira*, he turned himself into a *Serpent*, then into a *Bull*, whose right horn *Hercules* pulled off; which that he might redeem again, he gave to *Hercules* the plentiful horn of *Amalthæa*; and afterward for grief of his overthrow, choked himself in the River.

## The INTERPRETER.

1. **A**chæloüs was a River, and all Rivers are painted like men, with long Hair, and long Beards, leaning on their Elbow over a great Earthen Pitcher of water; The Hair and Beard may signify the Weeds and Sedges of the River; the leaning on the Elbow over a Pitcher of Water, sheweth, that Water is heavy, tending downwards, and is supported by the Earth, and contained within the concavities thereof. They are painted like men, because the supposed Deities of the Rivers appeared in the form of men; so did the god of *Tyberis* appear to *Aeneas*, *Æn. 8.*

*Populeas inter senior se attollere frondes**Visus* —————

2. *Achelous* was a River, which, as all others, hath its beginning and increase from the Sun, the Sea, and the Earth; it was called a Serpent, from the many windings thereof; and a Bull, from its noise and bellowing. 3. The two horns are its two streams, the one whereof was cut off by *Hercules*, and divided into divers Brooks, by which the country was enriched; and *Hercules* for his pains received the greater increase. 4. They that strive against mighty men had need to be both Serpents in policy, and Bulls in strength. 5. They who turn themselves into wanton Bulls, and spend their horn, that is, their strength, on women and wine, are at last choaked with melancholly, and hydropical humors. 6. If great men lose their horn, that is, their power and honor, let them redeem them with their wealth; for honor is better then money. 7. If God for thy sins take thy power and glory away, or thy bodies strength by sickness, let the poor partake of thy plentiful horn, and choak thy sins in the River of Repentance.

*ACHERON, see STYX.**ACTEON.*

**H**E was a great Hunter, who by mishap having spied *Diana* washing her self, was by her turned into a Stag, and torn by his own Hounds.

*The INTERPRETER.*

1. **A**cteon was a proud man, for he preferred himself to *Diana*, and bragged that his skill in hunting exceeded hers. It is a dangerous thing to speak irreverently of God; neither is there any punishment fitter for a proud man, then to be metamorphosed into a Beast; so was *Acteon* here, so was *Nebuchadnezzar* in holy Writ. He that will not honor God, shall not abide in honor, but shall be like the Beasts that perish. 2. *Diana* is the Moon



Moon, by whose light, influence, and motion, the Sun worketh on sublunary bodies : Dogs madness (by which they prove dangerous to their masters) is an effect of the Moon, which ruleth much over the brain. 3. Curiosity is dangerous, pry not too much into the secrets of Heaven, lest, with *Astemon*, your understanding be taken from you, and ye become a prey to the beastly imaginations of your own brain. 4. Cruelty is here forbid: he that takes delight in murdering of beasts, proves sometime with *Nimrod* a murderer of men ; and such for want of humanity may be said to be turned into beasts, and tortured with their own dogs, that is, by an evil conscience. 5. When men neglect their Estates and Callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their own dogs. 6. They who suffer themselves to be abused, and their estates wasted by Parasites and Flatterers, not unfitly may be said to be a prey to their own dogs. 7. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. 8. If *Diana's* nakedness seen unawares was the occasion of his misfortune; how blame-worthy are those women, who with naked breasts, immodest looks, light behavior, phantastical attire, entice men to their destruction ; and of men do metamorphose them unto beasts.

## ADONIS.

**H**E was a beautiful Youth, with whom Venus was in love ; but whilst he was hunting, he was killed by a Boar, or by Mars, in the shape of a Boar, and by Venus was turned into a red flower, called Anemone ; he was kept after death by Ceres and Proserpina, six moneths under ground, and other six moneths by Venus above.

## The INTERPRETER.

1. **T**He Athenians had certain festival days called *Adonia*, in memory of *Adonis* his untimely death : In these feasts, the women used to carry upon biers or hearses the image of a dead youth to the grave, with much mourning



ing and shedding of tears : And therefore *Venus* was wont to be painted in the form of a mournful woman shedding of tears, with a vail over her head, bewailing the loss of *Adonis*. By *Venus* may be meant the earth, for this is the beautiful and fruitful Mother of all living creatures. By *Adonis* may be understood the Sun, who in Winter is in a sort killed ; when his heat and presence is lessened, then the earth mourns, and loseth her beauty ; the shedding of tears is the increasing of the Springs and Rivers, by great and continual rains. 2. If by *Adonis* we understand Wheat, that lodgeth with *Proserpina*, that is, lieth buried in the ground six months in the Winter; the six Summer months it is above in the Air with *Venus*, by which the beauty of the year is signified ; by the Boar may be meant the cold, frosty, and snowy season, in which the Wheat seems to be killed. 3. If with *Microbins*, by *Adonis* we understand the Sun, he may be said to lodge six months with *Proserpina*, in respect of his southerly declination ; the other six months with *Venus*, for then the creatures give themselves to procreation : He is killed by the Boar, and lamented by *Venus* ; for in Winter his beams are of no force to dispel the cold, which is the enemy of *Adonis* and *Venus*, that is, of beauty and procreation. 4. *Mars* in the form of a Boar, kills him ; because wars and hunting are masculine exercises, and not fit for weak bodies, and effeminate spirits. 5. *Adonis* is from *Adon* to sing, for Beauty and Musick are friends to *Venus*. 6. *Adonis* may signifie the good Government of a Commonwealth, which is the beauty thereof, which is killed by *Mars* in the form of a Boar ; for *Mars* and Wantonness, are enemies of all Government. 7. Beautiful *Adonis* is turned into a fading flower, to shew that Beauty quickly perisheth. 8. Young and fair *Adonis* is killed by a Boar ; so Wantonness and Letchery are the destroyers of youth and beauty. 9. Our resurrection in this may be typed out ; for although death kill us, it shall not annihilate us, but our Beauty shall increase, and we shall spring out of the ground again, like a beautiful flower in the Resurrection. 10. Though our bodies die, yet our good name shall flourish, and like a fair flower, shall live and smell when we are gone. 11. *Myrrha* of her own  
Father

Father begot this childe *Adonis*; which *Myrrha* flying from her angry Father, was turned into a Tree, and with the blow of her Fathers sword, was delivered of this childe; because the Sun, the common Father, begot the sweet Gum Myrrhe of that *Arabian* Tree of the same name; which Gum doth cause much delight and pleasure; for so in Greek *Adonis* signifieth. In this Gum *Venus* is much delighted, as being a help to decayed beauty, to a stinking breath, to procreation, and the vitiosity of the Matrix. 12. Let them remember, who hunt too much after pleasure, that the Devil is that great Boar, who lieth in wait to kill them.

### ADMETUS.

**H**E being a Suitor to *Alceste*, carried her away by the assistance of *Apollo* and *Hercules* in a Chariot, drawn by a Lion and a Boar; afterward being like to die, was recovered by the voluntary death of his wife, whom *Hercules* delivered out of Hell, and restored her to *Admetus*.

### The INTERPRETER.

1. **A**dmetus was King of *Thessalie*, whose sheep *Apollo* fed. Every King is a Shepherd, who without *Apollo*, that is, Wisdom, can never rule and guide his people.
2. *Admetus* was the husband of *Alceste*, which signifieth strength; and a King is or should be the husband of his Countrey, which is the Kings strength.
3. By the means of *Apollo* and *Hercules*, *Admetus* procured his wife; so by wisdom and power, Princes bring people to subjection.
4. He that intends to marry, had need take the aid of *Apollo* and *Hercules*, that is, of wisdom, and strength of body.
5. *Admetus* is one that cannot be tam'd, as many lusty young men are, therefore it is good to marry with (a) *Alceste*.
6. Many foolish women like *Alceste*, refuse many good matches, and at last are carried away by a Lion and a Boar, that is, by one that is lasciviously given, and who can put on the bold face of a Lion.
7. Fruitful women are like *Alceste*, who cast themselves into the jaws of death by childen.



childe-bearing, that their husbands may live in the fruit of their womb; for parents live in their children; But by the means of *Hercules*, that is, of the strength of Nature, women are delivered from death 8. *Alceste* is our hope, with which we shall marry, if first we can subdue the Lion of pride, and the Boar of concupiscence. 9. *Admetus*, or the untamed spirit of Satan doth carry away the soul, which is the daughter of God, in the Chariot of Vanity, drawn with Pride and fleshly pleasures; and in Hell, the soul should have continued for ever, if *Christ* our *Alcides* had not delivered it from thence.

(a) αλλὰ robur.

### ÆACUS. MINOS. RADAMANTHUS.

**T**Hese were Jupiters sons, and Judges in Hell; at the request of Æacus, when the Island of Ægina was depopulated with sickness, Jupiter turned the Ants into Men; so was Græcia delivered also by the prayers of the same Æacus.

### The INTERPRETER.

1. **N**One were admitted into the presence of these three Judges, but naked souls, destitute of clothes, beauty, money, or any thing else that might move these Judges to partiality: In this world, we must not look for Justice; when we are stript of all, then shall we have it; For here something will be found about us that shall corrupt the Judge. And is it not a shame, that there should be more justice in Hell, than on Earth? 2. Just Judges are the Sons of God, as these three were the sons of *Jupiter*. 3. The good Laws of just Judges, shall not be forgotten; but when they are in Hell, that is, when they are dead, their Laws shall be still in force. 4. These three Judges are the three effects of a wicked mans conscience, to wit, to accuse, condemn, and torment the sinner; and in this sense, a man may be said to be in Hell, whilst he is on Earth. 5. *Æacus* by his wisdom causing the barbarous inhabitants to forsake their caves and holes wherein they dwelt, and to build houses,



to leave their diet of Roots and Fruits, and to sow Corn ; in teaching of them Civility, and Military Discipline, whereby they overcame the Pirats which used to molest them ; for these respects, he was said to turn them from *Ants* into Men. 6. His relieving *Grecia* by his Prayers from the Plague, doth shew us, *That the Prayer of the faithful availeth much.* 7. Before Christ came, the *Gentiles* were but *Ants*, Men of earthly conversation, being fed with Roots of superstition ; molested with Spiritual Pirats ; but by the Preaching and Intercession of Christ, *The Wisdom of the Father, and the Judge of all the world*, they were made men ; taught to forsake the dark holes of Idolatry, and to build them an House in Heaven, to feed upon the Bread of Gods Word, and to fight against their Spiritual enemies. 8. These three Judges were so placed, that *Æacus* and *Radamanthus* being more loving Brothers, sat always together, but *Minos* by himself ; This is noted for his cruelty, the other two for their gentleness and mercy ; to shew us that there are two milde Judges for one cruel : So Justice should be tempered with Mercy, but so, that Mercy be always prevalent. 9. When *Jupiter* sent these his three sons to be Judges in Hell, he directed them to take their journey through a delightful Meadow, call'd *The Field of Truth*. I wish all Judges would pass through this Field ; for neglect in passing through this field in these distracted times, many good and innocent men have been undone by false and lying informations.

### Æ G Æ O N.

**H**E was begotten of the Heaven and Earth, or of the Sea ; he assisted Jupiter, when Juno, Pallas, and Neptune, made insurrection against him, and would have bound him : For whose good service, he was made Keeper of Hell-gates. But afterwards rebelling against Jupiter, he was overthrown with his thunder, and laid under the Hill *Ætna*, which always bursts out with smoak and flames, when he turns himself about. He had an hundred hands, and fifty heads ; he is also called *Briareus*, and *Enceladus*.

The

## The INTERPRETER.

1. **A** *Egeon*, as the other Giants, were painted like men above the waste, but like Serpents under. *Commodus*, that bloody Emperor, when he would represent *Hercules* with a Lions skin about his shoulders, and a club in his hand, caused some men whom he meant to kill in sport to be sent for. Now that he might seem to fight for the gods against the Gyants, he would cause the Legs and Thighs of these men to be set awry, or wrested aside, that so they might seem to be like the Giants, and then with his Club he knocked them down and bruised them. This was not indeed to fight for the gods, but to satisfy his own cruelty and bloody nature: There be too many that pretend they fight for God, when indeed they fight for their own ends; and, to make the matter more plausible, they will by translating give their enemies Serpents feet, though they have none, and make them seem to be Giants against whom they fight, though they be not such. 2. By this many-handed and many-headed Monster, is meant the Wind, the power and vertues whereof are many and wonderful; it is begot of the vapors of the Earth and Sea, by the heat and influence of Heaven; when *Jupiter*, that is, the Heaven is obscured, and as it were bound up from us with thick mists extracted by *Minerva*, that is, the Sun, out of *Neptune*, or the Sea, and received by *Juno*, or the Air; these three are said to conspire against *Jupiter*. Then comes the wind and blows away these mists; and so *Jupiter* is relieved, and the Heavens cleared. *Egeon* is said to keep Hell-gates, because the Winds are often inclosed in the bowels of the Earth, and Sea. 3. *Egeon* fights against *Jupiter*, when the South-wind obscures the Heaven with clouds, then with his Sunbeams, or Thunder, the Air is cleared, and the Wind settled; and because *Aetna* never vomits out fire, but when there is Wind generated in the hollow holes & cavernosities thereof, therefore *Egeon* is said to lie and move there. 4. God hath made our stomach and belly to be the receptacle of naughty vapors, which notwithstanding sometimes rebel and obnubilate the heaven of our Brain, and fight against our *Jupiter*, that is, our Judgment and Reason; but oftentimes



times are overcome and beat back by the strength of Nature, and property of the Brain. 5. *Juno*, that is, Vapors; *Neptune*, that is, too much moisture; and *Pallas*, that is, too much study, oftentimes possess the Brain and assault Judgment and Reason; but the help of *Aegæon*, or the strength of the animal spirits, do relieve the Brain and make peace. 6. In 88. the Spanish *Juno*, that is, their Wealth; *Minerva*, their Policy, and *Neptune* their Sea-god, I mean their great Fleet which affrighted the Ocean, conspired to invade our Heaven, that is, our Church and State; but *Aegæon*, the stormy Wind, sent by *Thetis*, by the power of the Almighty scattered their forces, and relieved our *Jupiters*. 7. Every pyratelical ship, robbing honest men of their goods, may be called *Aegæon*, for they fight against God himself, and their end for the most part is fearful. 8. *Arius* and other hereticks opposing Christs divinity, with *Aegæon*, fight against God; and being struck with the thunder of Gods Word, without repentance they are sent to Hell. 9. All seditious persons rebelling against the Church & State, are *Aegæons*; fighting against God, and they must look for this reward.

### Æ N E A S.

**H**E was a Trojan Prince, son of Venus, by whose help he was delivered from being killed by the Grecians: He carried his old father on his shoulders out of Troy, with his household-gods; he was seven years by the malice of Juno, tost upon the Seas, and kept back from Italy; who when he arrived thither, was molested by a long war, caused by Juno and Alecto. Having at last killed Turnus, ended his days in peace and honor. He went down to Hell to visit his father in the Elysian fields, who by the help of Sybilla and the golden Branch, overcame all the dangers of Hell; his acts are eternized by the Prince of Poets.

### The INTERPRETER.

1. **W**Hen *Aneas* went down to Hell, the dog *Cerberus* barked against him, which used to fawn upon others; even so, the Devil is an enemy to vertuous men, such as *Aneas* was, but he is a friend to the wicked.
2. He was called the son of *Venus*, because that Planet was Mistris of his Horoscope; or because of his beauty and comely



comely proportion, and to shew that love is the chiefest guard of Princes, and that which doth most subdue and keep people in subjection. 3. *Juno* and *Æolus*, the Air and Wind, conspired against him to drown him; so sometimes Princes are greatly vexed and endangered by the storms of civil dissention. 4. *Neptune* was his friend both in the *Trojan* war, and to help him forward to *Italy*; *Vulcan* made him armor; *Mercury* was his Counsellor and spokesman; *Cupid* made way with *Queen Dido* to entertain him; to shew that a Prince cannot be fortunate and powerful, without shipping, armor, eloquence, and love. 5. The golden Branch made way for him to *Proserpina*, and brought him to Hell; and so doth the inordinate love of Gold bring many unto Hell: Again, Gold maketh way thorow the strongest Gates, and overcometh the greatest difficulties: Besides, Gold is the Symbol of Wisdom, without which no man can overcome difficulties. Lastly, he that will go through the danger of Hell, that is, the pangs of death with chearfulness, must carry with him a Golden branch, that is, a good conscience, and perhaps this Golden branch may be the Symbole of a Kings Scepter, the Ensign of Government, wherein a King is happy; if his Scepter be streight, and of Gold, that is, if Wealth, and Justice, and Wisdom go together. 6. *Æneas* had not found the branch without the Doves, his Mothers Birds: So without Love, Innocency, and Chastity, we cannot attain to true Wisdom. 7. He that would attain unto the true Branch, that is, Christ the righteous Branch, and Wisdom of the Father, must follow the guide of the two Doves, the Old and the New Testament; they will shew us where he is. 8. *Æneas*, by the help of *Sibyl*, went safely through Hell; so by the assistance of Gods counsel (for [סִיבִּיל] *Sibyl* signifieth so much) we shall overcome all difficulties. 9. His companion was *Achates*; for great Princes are never without much care and sollicitude, as the word [אַחִיזָרָה] signifieth. 10. *Æneas* went through the dangers of Hell, Sea, and Land, before he could have quiet possession in *Italy*; so we must through many dangers enter into the Kingdom of Heaven. 11. *Æneas* is the Idea of a perfect Prince and Governor, in whom we see piety towards his

his gods in carrying them with him, having rescued them from the fire of *Troy*, in worshipping the gods of the places still where he came, in going to *Apollo's* Temple as soon as he lands in *Italy*, in his devout prayers he makes to *Jupiter*, *Apollo*, *Venus*, and other gods ; piety also towards his old father, in carrying him on his shoulders, in bewailing of his death, visiting of his tomb, going down to *Hell* to see him ; his love was great to his wife *Creusa*, in lamenting, and casting himself into open danger for her ; his love was great to his son *Ascanius*, in the good breeding and counselling of him ; to *Palinurus*, *Mysenus*, and others ; his vigilancy in guiding the helm at midnight, when his people were asleep ; his liberality to his soldiers ; his magnanimity, constancy, wisdom, fortitude, justice, temperance, are fit by all Princes to be imitated, and the *Æneids* to be diligently read.

## ÆOLUS.

**H**E was *Jupiter's* son, a King over divers Islands, and reigned in a City walled with brass ; He kept the winds in a Cave or hollow Hill ; which at *Juno's* request, and promise of a marriage with her Nymph *Deiopia*, he let out against *Æneas*.

### The INTERPRETER.

**B**Efore that *Æolus* was made King of the Winds, they were very unruly, and had amongst themselves divers conflicts and encounters ; so that not onely Ships on the Sea, but Castles, and whole Towns also on the Land, were overthrown by them ; even so, till Kings and Governors were chosen by the people to rule and guide them, they were subject to continual disorders, tumults, and civil broils, oppressing one another ; but a wise King, like another *Æolus*,

*Sceptra tenet, mollique animos, & temperat iras ;*

*Ni faciat, maria ac terras, cœlumque profundum*

*Quippe ferant rapidi secum, verrantque per auras.*

2. He is called *Jupiter's* son, because the Winds are begotten by the influence and motion of the Heavens. 3. He was



an Astronomer, and could foretel storms and calms; therefore it was thought he had the command of the Winds. 4. His City was said to be walled with Brass, because it was guarded with armed men. 5. He kept the Winds in a hollow Cave, because some Caves be full of vapors, which sometimes burst forth with violence. 6. He reigned over Islands, because they are most subject to storms. 7. *Juno* could not sink *Aeneas* his ships, without the help of *Aeolus*; neither can the air violently work, if it be not moved by the vapors, which are the winds; or else without vapors, by the Planets. 8. The marriage between *Aeolus* and the Sea Nymph, shews the relation that is between the Wind and the Sea. 9. He may be called *Aeolus*, and the god of Winds, that can curb and keep under anger, and other unruly passions. 10. It is a dangerous state, when *Juno* and *Aeolus*, that is, Wealth and Power, band themselves against innocent men.

### ÆSCULAPIUS.

**H**E was the god of Physick, and son of Apollo and Coronis the Nymph, whom Apollo shot with his Arrow, and cut out the childe, who was nursed by a Goat or Bitch, as some would have it. He relieved Rome from the Plague, in the form of a Serpent, being brought from Epidaurum in a ship: He restored Hippolytus to life, therefore was killed by Jupiters thunder.

### The INTERPRETER.

1. **I** Finde *Æsculapius* painted like an ancient man with a long beard, crowned with Bays having in one hand a knotty or knobbed staff, with the other, he leans upon a Serpent, and hath a Dog at his feet; by which are represented the qualities of a Physician: He ought to be grave and aged, wise as the Serpent, vigilant as the Dog, and should be a conqueror of diseases, as his Laurel Garland shews. The knobbed staff signifies the difficulty and intricacies of Physick. 2. As the Tyrant *Dionysius* robbed *Æsculapius* of his golden beard, affirming, that it was unfit  
he



he should have so large a Beard, whereas his father *Apollo* was beardless; even so did *Julian*, another Tyrant and Apostata, rob the Churches of Christians, affirming that it was unfit, they being disciples should be rich whereas their Master was poor; and that being poor, they shall be meet-er for Heaven. 3. *Æsculapius* was brought from *Epidaurus* in shape of a Serpent to *Rome*, where he drove away the pestilence: It seems, the *Romans* had heard of the Brazen Serpent, which in the desert healed all the beholders of their stings and wounds. 4. *Æsculapius* is the mild temper of the air, as the word [*ἡμετέριος* *blandus*] sheweth, which is the effect of the Sun, or *Apollo*, and is the cause of health: Therefore *Hygiea* and *Iaso*, that is, health and cure, are the children of *Æsculapius*. His mother is *Coronis* [*μεσσηρία* *miscuo*, & *tempero*] or the due mixture and temper of the air, which because it depends from the influence of the Sun, therefore *Apollo* is said to beget *Æsculapius* of her; but when he killed her with his Arrows, is meant, That the Sun with his beams did overheat and infect the air with a pestilence. 5. I had rather understand by this fiction, the true temperament of a sound mans body, caused by *Apollo* and *Coronis*, that is, the due proportion of the natural heat and radical moisture, cal'd by some *negotio*, and the true Cause of health. Then *Coronis* is killed with *Apollo's* Arrows, when the natural heat degenerates into a feverish inflammation, and drieth up the moisture; but when the heat returns to its former temper, *Æsculapius*, that is, health, is recovered and nourished by a Goat, because Goats-milk is good to feed and restore decayed nature. 6. By this fiction, I think, is represented to us the properties of a good Physician, he is the son of *Apollo* and *Coronis*, that is, of knowledge and experience; Knowledge kills Experience, when the learned Physician trusts not to experiments, but by Art and Knowledge he cures; for indeed, in Physick, Experience is little worth: For what experience can one have of such infinite varieties of temperaments which are amongst men, every man having a peculiar constitution, which is also still differing from it self? As *Æsculapius* was nursed by a Goat or Bitch, so Physicians are maintained by Gluttony and Vencry. *Chiron*, *Saturns* son,

son, was *Æsculapius* School-master; for Time hath brought the knowledge of Physick to Perfection; or because *Chiron* being half a man, and half a horse, sheweth that a Physitian must be a *Centaur*, that is, a man in judgment, and a horse in courage. It is fit that Physitians should be brought to *Rome*, that is, to great Cities infected with sickness. The Serpent, Cock, and Raven, were consecrated to *Æsculapius*, so was the Goat also, to shew that a Physitian must have the Serpents wisdom, the Cocks vigilancy, the Ravens eye and forecast, and the Goats swiftness; for delays are dangerous: And if Physitians cure desperate diseases, they must not be proud, and attribute the glory to themselves, or skill, but to God, lest they be punished in his just anger, as *Æsculapius* was. 7. Christ is the true *Æsculapius*, the Son of God, and the God of Physick, who was cut out, as it were, of his mothers womb, by the power of God, without mans help, and cured all diseases; the true brazen Serpent, he onely who was struck with the thunderbolt of his Fathers wrath, and sent to Hell, to deliver us from Death and Hell.

### ALPHEUS.

**H**E was a great hunter and fell in love with the Nymph *Arethusa*; who, that she might escape him, was by the help of *Diana* turned into a Fountain; and he afterward sorrowing, became a River, which still runs after *Arethusa*.

#### The INTERPRETER.

1. **A**lpheus was worshipped as a god, and his image was placed upon the same altar with *Diana*, either because they both delighted in the same sport, to wit, in Hunting; or to signifie the mutual relation, the one hath to the other. *Diana* was the goddess of Woods, *Alpheus* was a River; but Woods prosper best, that are near to Rivers: Or *Diana* is the Moon; but the Moon is a friend to Rivers, and all moist things, which are begot, preserved and moved by the Moons heat, light, and influence. 2. *Alpheus* is a River of *Elis* in *Arcadia*; through secret passages running under the Earth and Sea, it empties it self in the Spring.



Spring *Arethusa* in *Sicity*; which though *Strabo* denieth it, cannot be otherwise, seeing so many witnesses confirm, That whatsoever is cast into *Alpheus*, is found in *Arethusa*. 3. As this water running thorow the Sea, loseth not its sweetness, by receiving any salt relish; so neither must we loose our integrity and goodness, by conversing with the wicked. 4. Husbands must learn of *Alpheus* to be kinde to their Wives, and to make them partakers of all their goods; as *Alpheus* imparts all it receives to *Arethusa*. 5. We must never rest, till we have obtained him whom our soul loves: The Salt Sea of Afflictions, and the distance of place, must not hinder our course. 6. *Arethusa* is from *ἀρετή*; *vertue*, which we should still run after. 7. *Alpheus* is from *ἄλγος*, a spot; we are full of spots and sin, therefore had need to be washed in *Arethusa*, that is, in the water of Baptism. 8. This water was held good to kill the *Morphew*, called therefore *Alphos*; for which cause it was consecrated to *Jupiter*; and it was unlawful to wash the Altar of *Jupiter Olympius* with any other water. So Baptism doth wash us from original sin, and by it we are consecrated to God. 9. *Alpheus* is as much as *φῶς*; *Ἀληθείας*, The light of Truth, which runs after *ἀρετή*, or *vertue*; to shew, that Knowledge and Theory, should always be joyned with Goodness and Practice.

### AMPHION.

**H**E was Jupiters son of *Antiope*: She flying from *Dirce* to a solitary Mountain, was there delivered, and the childe was there brought up by Shepherds. He learned his musick of *Mercury*, and received his Lute from him; by the force of his musick, he caused the stones to follow him, with which the walls of *Thebes* were built. But afterwards out-braving *Latonaes* children, and upbraiding them for want of skill, was by her killed.

### The INTERPRETER.

1. **W**Hereas there were three sorts of Musick, to wit, the *Lydian*, the *Doric*, and the *Phrygian*: The first was Mournful; and for Funerals; the second Masculine,



line, and for wars : the third effeminate, and for marriages. *Marsias* was the inventor of the Phrygian, *Thamiras* of the Dorian, and *Amphion* of the Lydian musick. 2. *Amphion* was *Jupiters* son, because musick is from God, or because the Heavens by their perpetual Revolution, shew, That musick without continual exercise, cannot be attained unto ; or to shew, that there is in the heavenly bodies an harmony, as well as in musick : Or if by *Jupiter* we understand the air, as sometime Poets do, then, as *Jupiter* gave life to *Amphion*, so doth air to musick : for no sound is either by voice, instruments, or water, without air. 3. *Jupiter* in the form of a Satyr, begot *Amphion* ; Satyrs were great dancers, and dancing requires musick. 4. *Amphion* was bred by Shepherds : For these living an idle and solitary life, were invited to invent musick, partly by the singing of birds, and partly by the whistling of the wind among the trees, or by the running of waters. 5. He was born in a remote Hill, because musical inventions require quietness, and a private life far from troubles and business. 6. *Mercury* taught him, and gave him the Lute ; to shew the resemblance and equal power of Eloquence and Musick ; Eloquence being a speaking harmony, and Musick a speechless Eloquence ; the one by words, the other by sounds, working on the affections. 7. His building *Thebes* walls by his musick, shews what is the force of Eloquence, to draw rude people to Religion, Policy, and Civility. 8. His out-braving of *Apollo* and *Diana*, doth not onely shew the insolency and pride of some men, when they have got some perfection in an Art ; but also, I suppose, may be meant the power and delight of Musick, that it no less affects and delights the soul by the ear, then the light of the Sun and Moon doth the eye. So that Musick may, as it were, challenge the Light. 9. *Amphion* may be said to be killed by *Latona*, when musical knowledge is lost by negligence and oblivion. 10. Our Saviour Christ is the true *Amphion*, who by the preaching of the Gospel, hath built his Church, and made us who were but dead and scattered, living stones in this building : His musick hath quickned us, and his love hath united us. 11. *Amphion* was said to build the walls by the help of his musick, because

because, perhaps he imployed Musicians at that time; who by their musick encouraged the builders, and made them work the better.

**ANDROMEDA.** See **P E R S E U S.**  
**A N T Æ U S.**

**H**E was a Giant forty cubits high, begotten of Neptune and the Earth, with whom, when Hercules did wrestle, still as he was flung on the ground, his strength increased: which Hercules perceivng, lifted him from the ground, and squeezing him to his brest, stifled him.

**The I N T E R P R E T E R.**

1. **A**ntæus was King of Tingitania, who compelled his guests to wrestle with him, and then killed them. This is the trick of Tyrants, who make use of their strength and power, to undo and ruine the weak and meaner sort. And here we may see, what danger it is, for mean men to contend with Princes, and great ones; they can expect nothing but ruine. *Potentioris iram sapiens nunquam provocabit, Seneca.*
2. The bigness of his body shewed, that Earth and Water were extraordinarily predominant in him; therefore he was called the son of Neptune, and the Earth.
3. A covetous man is like *Antæus*, the more that his affections touch earthly things, the stronger is his covetousness; till he be lifted up from the Earth with heavenly thoughts, and then covetous thoughts die.
4. Satan is like *Antæus*; for the more he is beat down by the Herculean strength of Gods Word, the more violent and fierce he groweth: But being squeezed by the Brest-plate of Justice, he loseth his force.
5. Satan deals with good men, as *Hercules* with *Antæus*; he flings them down by oppression and persecution; but when he perceiveth, that by this means they grow stronger and more resolute, he listeth them up by pride and prosperity, by which many are overthrown, which grew strong by adversity.
6. The Sun like *Antæus*, when he is come to his *perigæum*, or that point nearest the Earth, he begins to gather strength, which



increaseth till he come to his *Apogæum*, or that point in Heaven farthest from the Earth, and then his force begins to weaken. 7. He that will cure a Feaver with hot things, or an Hydroptic with cold and moist things, he doth as *Hercules* to *Antæus*, increase the disease by applying things of the same nature; whereas diseases should be cured by contraries. 8. Every thing in its own element, with *Antæus*, doth gather strength and prospereth; but being put into another element dieth, as fishes in the air, and beasts in the sea.

## A N U B I S.

**T**His was the Son of *Osiris* the Egyptian, who accompanied his Father in all his travels and expeditions, for which care and obedience he was deified after death.

## The I N T E R P R E T E R.

**A** Nubis was worshipped under the shape of a Monster, having a mans body but a dogs head, therefore called *Cynocephalus* or dogs head, & *Latrator* the barker by *Virgil*, because he was wont to bear in his Scutchion or Coat of Arms the Picture of a dogs head. 2. The Egyptians used to worship those creatures that were usefull and beneficiall to mankind, among which is the Dog, a creature vigilant, faithful and carefull of his Master. 3. By worshipping of *Anubis*, the Egyptians did shew that dutiful and obedient Sonnes, such as he was to his Father, shall not want honor. 4. *Tertullian* sheweth that this *Anubis* was a whoremaster, and such indeed be all Idols, and idolatry is spirituall whoredome; so, in Scripture, Idolaters are said to go a whoring after other gods. 5. *Eusebius* saith, that not onely those Captains were honoured, who subdued their enemies, but the beasts also whose pictures, they wore on their helmets and targets, as being great helps to the victory by affrighting the enemies: hence all kind of wilde beasts were worshipped among them, so prodigal were they of their honours. 6. *Anubis*, I think, may fitly resemble a Prince

*Æn.* 8.

*Apol.*

*De præp.* 1.  
2. c. 1.

Prince or Governor, who ought to have a mans heart for Wisdom and Courage, but a Dogs-head for Sagacity, Fidelity, and Vigilance : He ought to bark and to threaten often, but to bite and punish seldom ; to defend the Sheep, and kill the Wolves. *Parcere subjectis & debellare superbos.*

7. *Apuleus* shews, that the Egyptians worshipped *Mercury* *Meta* 11. under the name of *Anubis*, with a Dogs-head, having his Caduceus in the one hand, and a Palm in the other : By which, I suppose, they might mean, That a Princes Ambassador should be eloquent, vigilant, faithful, sagacious, which three qualities are in the Dog : Prudent also, as the Serpents about his Caduceus may signifie ; and lastly, unconquered, as the Palm which succumbs to no burthen.

8. *Juvenal* saith, that *Anubis* was the Priest of *Isis* ; it is requisite that every Priest should have the Eloquence and Prudence of *Mercury*, the Vigilance, Fidelity, and Sagacity of *Anubis*. *Sat. 6.*

### A P I S.

**T**his was the chief god of the Egyptians, worshipped in the form of an Ox ; but the Ox was killed by *Cambyses*.

### The INTERPRETER.

1. **A**pis was thus called whilst he lived, but after his death, *Serapis*, from *σῆρος*, a Coffin or Chest ; in which his body was laid, and he in it worshipped. 2. They gave divine worship to *Apis* a while, then drowned him ; and being dead, they bewailed him, receiving no comfort till they had found another like him. Thus we deal with the true God ; we sometime honor him, sometime by our wicked lives, we lose him ; and having lost him, we can finde nothing but sorrow and grief ; nor can we be truly comforted, till we finde him again. 3. *Cambyses*, as *Herodotus* reports, killed *Apis*, whipt his Priests, murdered many of the Nobility that worshipped him, and was offended with the people for rejoycing, and keeping a holiday to him. Thus a Tyrant is commonly an enemy to Religion. 4. The Egyptians used to give drink to *Apis*, not out of *Nilus*, for fear that water should make him too fat, but of a Well



peculiarly dedicated to him. Thus many men deal niggardly with God, they can be content themselves to eat and drink of the best, and to give the reffuse to God ; any thing is thought too much for the Lords Priests ; they must not grow fat, nor have plenty. 5. Some think that *Joseph*, *Jacobs* son, was under the name of *Apis*, worshipped in *Egypt*, for his wisdom and care he had in providing of Corn in the time of famine. Thus many good men for their eminent parts, have been abused to superstition by wicked men. 6. In the Temple of *Apis*, near to his Image, stood the picture of *Harpocrates*, the God of Silence, with his finger on his lip, intimating, that such as worshipped *Apis*, must not divulge what he has been heretofore : By which we may see the knavery of those Priests, who deluded and abused the world with false gods ; making the people believe, and worship that which they themselves in private laughed at ; which *Juvenal* shews of *Anubis*.

*Qui grege lanigero circumdatus & grege calvo  
Plangentis populi : cur it derisor Anubis ?*

Isa. 6.

7. The Egyptians used to try whether *Apis* would be propitious to them or not, by proffering him Fodder and Corn ; which if he did quickly eat up, they took it for a good sign ; but otherwise, if he refused. This is no good way, to know the love of the true God to us ; for oftentimes he will accept the Prayers of those whom he hates, and means to destroy ; and many times rejects the Prayers of them whom he loves best, *Deus exaudit ad sanitatem, non ad voluntatem*. 8. *Eusebius* shews, that the Egyptian women were not ashamed to discover to *Apis* those parts which nature and modesty hath concealed ; by which he shews the turpitude of that Religion : But I infer, that though it was immodesty in them, to discover such secrets to their false god, yet it is commendable in us to uncloset our most secret sins (be they never so abominable) by confession to the true God. 9. *Tertullian* reproves that vanity of the old Romans, who admitted into the Capitol *Serapis* *Isis*, and other Egyptian gods, whom their grave forefathers rejected ; of this *Lucan* complains.

August.

De Prep.  
v. 2. c. 1.

Apol.

*Nos in Templatuam Romana accepimus Isin,  
Semideasque canes, & sistra iuventia luctys.*

And

And yet these Romans could not be induced to admit the true Christian Religion within their City; even so the new Romanists are content to admit many superstitious Heathenish ceremonies, but not the true Orthodox reformed Religion, within their Church and City. 10. The ancient Christians made no scruple in converting *Serapium*, or the temple of *Serapis*, into a Christian Temple; so that as *St. Jerome* saith, *Serapis Aegyptius factus est christianus*; thinking it no disparagement to Christ, to honor him in the same place, where once the Devil was worshipped: But our modern pure Christians are of a dainty palat, who cannot relish the worship of God, where once Mass was said, but will prefer a Stable to such a Temple.

## A P O L L O.

**H**E was the son of Jupiter and Latona, born in Delos; he killed the Serpent Python, the Giant Tytion, Marsyas the Musician, and the Cyclops that made Jupiters thunder, with which his son Æsculapius was slain: For which fact Jupiter banished him, and drove him to feed Admetus his sheep, and to help Neptune in building of the Walls of Troy: He was the god of Wisdom, of Physick, of Musick, and Arching.

## The I N T E R P R E T E R.

1. **B**Y Apollo may be meant, God himself: For as they painted Apollo with his Harp, and the three Graces in one hand, with a Shield and two Arrows in the other; so by this perhaps, they meant that God was not onely a punisher of wickedness, but a rewarder of goodness; as he had two arrows, so he hath many punishments: But yet he hath the comfortable Harp of his mercy to sweeten them in the other hand; and having but two arrows, hath three graces, to shew that he hath more mercies then punishments. And therefore the same hand that holds the arrows, holds also the Shield, to shew, that even when his arrows flie at us, yet with his Shield he defends and supports us. God shot his arrows at *Abraham*, when he raised so many Kings against him; yet at the same time he



forbids him to fear; for, saith he, *I am thy shield*, Gen. 15. 1. And that by *Apollo* was meant the supream God, is plain by the Assyrians, in joyning the pictures of *Apollo* and *Jupiter* together, whom they painted with a whip in one hand, and the thunder in the other, to shew that God had diversity of punishments, according to the diversity of offences, some gentle, some more rigorous. For this cause the Egyptians represented him by a Scepter, with an Eye; to signifie both his knowledge and providence, by which the world is guided: And they painted him with wings, to signifie the swiftness of his motion; by which it appears, that *Jupiter* and *Apollo* were with them one and the same god. 2. I find that *Apollo* is painted with one side of his head shaved, the other hairy; by which I think they meant, that while the Sun shined to one hemisphere, the other was dark; for by his hair they meant his beams, and by his baldness darkness, caused by his absence. 3. By *Apollo* is ordinarily understood the Sunne, which as his (a) name sheweth, is both the destroyer and preserver of things: he is the son of *Jupiter*, because he is a part of heaven, or because he was created by God; he was born of *Latona*, because God brought light out of darkness, and the Sun out of the *Chaos*; born in *Delos*, which signifieth Manifestation, for the Sun discovereth all things; he kill'd *Python* the Serpent, because the Sun by his heat disperseth all purified vapours, and cleareth the air from mists; for of putrefaction venemous beasts are procreated: so he kill'd *Jupiters* Thunder-maker, because the Sun clears the air, and consumes those exhalations and moistures, of which Thunder is ingendered. When *Apollo* was born, *Diana* his sister, who was first born, was the Midwife to bring forth *Apollo*; that may signifie that the Sun is freed from his eclipse and darkness, when the Moon departeth from him: he is still Beardless, to shew his perpetuall youth, his long hair shews his beams: he feedeth sheep, because his heat produceth grass: he is carryed in a Chariot drawn with four horses, to

(c) ἀπόλλυμι *perdo*, ἀπολλύω *salvo*: λήτω *quasi* λήσω,  
 à latendo (b) Erythræus, i. e. ruber, Ἀείων *splendens*  
 Lampas fulgor, Philogæus terram-amans.

shew

shew his motion, and the four seasons of the year, or the four parts of the Artificiall day, as his Horses names do shew, (b) *Erythraeus*, *Acteon*, *Iampus*, *Philogeus*; for he is red in the morning, clear about nine of the clock, in his full splendour at noon, and draws to the earth in the evening; he is the God of Wisdom, not by infusing the habit or essence thereof, but by preparing and fitting the Organs for the use and exercise thereof; therefore Southern people are more subtil, wise, and ingenious, then the Northern. And because from the Sun divers predictions are gathered of the alteration of Weather, and other (c) sublunary mutations; he was called the great Prophet, and god of Divination; he was also called the god of Physick, both because Physicall Herbs have their strength from the Sun, and oftentimes the Spring cureth the winter diseases, and the sommer the infirmities of the Spring; he was called the god of Musick, because he clears up the spirits of all things; therefore the birds do welcome his approach with their melodious harmony; therefore the Swan was dedicated to him, and the grasshoppers also; and as in musick, so in his motions and operations there is a harmony: and because by fits the air, which is the *medium* of musick and of all sounds, the Muses for this cause are in his custody; which were enlarged from three to nine, according as the number of strings increased in musicall instruments; he was called an Archer because his beams like arrows flye every where; his *Tripod* which some would have to be a table called also (d) *Cortina*, from *Pythons* skin, with which it was covered; other a three footed vessell; others a three footed chair, wherein they sate that prophesied; I say, this *Tripod* may signifie the three circles in the Zodiack, which every year he toucheth, to wit the Ecliptick and the two Tropicks. They that dyed suddenly, or of any violent disease, were said to be killed by *Apollo*, because the Sun with extream heat doth cause famine and infectious feavers. Thus he was said to shoot with his arrows *Anphion's* children. To him were dedicated the strong Bull the white Swan, the quick-sighted Raven, to (e) signifie the

(c) Vide Virgil Georg; 1.



power, and beauty, and piercing light of the Sun ; which because it detecteth obscure things, he was called a Prophet ; the Olive, Palm, and Bay-tree also were dedicated to him ; both because the Olive and Palm grow not, but in hot Countries ; and because, they are as the Bay-tree, useful in Physick, and of an hot quality, like the Sun. Therefore he was said to be in love with (f) *Daphne*, the daughter of the River

(d) *Cortini potens dictus Apollo.* (e) *Phaneus dictus Apollo à manifestando.* (f) *Daphne à διαφαίνειν.*

*Peneus*, because on the Banks of that River, are good store of Bay-trees, his shoes and garments were of gold, to shew his colour. He with *Neptune*, built the walls of *Troy*, to shew, that, without Gods assistance, no City or State can stand, or be built. His love which he bare to the flower *Hyacinthus*, is to shew, that flowers do bud and prosper by the Sun, and die with cold winds ; therefore *Zephyrus* was the cause of his death ; and perhaps *Apollo* and *Neptune* were said to build *Troy* walls, because Mortar and Brick are made by the help of heat and water ; or because *Lamedon*, either stole or borrowed some treasure out of the Temples of *Apollo* and *Neptune*. 4. Our Saviour Christ is the true *Apollo* ; both a destroyer of Satans Kingdoms, and a savor of his people : For *ὑπολύειν* is as much as to loose, by paying the price of Redemption. He is the Sun of Righteousness, by whose Beams and Arrows, that is, his word, *Python* the devil is subdued. He is the Son of God, and the God of Wisdom, the Great Prophet, the Son of *Latona*, that is, of an obscure Maid : The true God of Physick, who cureth all our infirmities ; and the God of musick too, for that harmony of Affections, and Communion of Saints in the Church, is from him. He hath subdued our Giants, that is, our spiritual foes ; by whose malice, the thunder of Gods wrath was kindled against us. He is immortal, and the good Shepherd who hath laid down his life for his sheep ; having for his sheeps sake forsaken his Fathers glory : And he it is, who hath built the walls of *Jerusalem*. *Apollo* was never so much in love with *Hyacinthus*,

as Christ was with the sons of men. 5. As the Sun amongst the Planets, so is a King amongst his Subjects. A King is *Apollo*, the destroyer of the wicked, and a preserver of good men; the light, and life, and beauty of his people. A God of wisdom amongst them, to guide them with good Laws; A God of Physick, to cut off rotten and hurtful members, to purge out all gross humors, that is, bad manners, with the Pills of Justice, to cheer up with cordials, or rewards the sound and solid parts of the politic body: He is a God of musick also; for where there is no King or head, there can be no harmony nor concord; He is a Prophet to foresee and prevent those dangers which the people cannot; he is a subduer of *Pythons* and *Giants*, that is, of all pestiferous disturbers and oppressors of the State. His Arrows are his Laws and Power, which reacheth thorow all the parts of his dominion: He is a good Shepherd; and Kings are (g) so called; and a King thus qualified shall be like the Sun, still glorious, immortal, youthful, and green like a *Palm*, *Olive*, and *Bay-tree*; but if he doth degenerate into a tyrant, then he is the cause of mortality, as the Sun is, when he inflames the air with excessive heat.

(g) πολυδης λα'ν.

## ARACHNE.

**S** He was a *Lydian Maid*, skilful in weaving and spinning, and by *Minerva*, (for her insolency in provoking a goddess) was turned into a Spider.

## The INTERPRETER.

1. **T**He cause of *Arachnes* overthrow was the rejecting of the old womans counsel, into whose shape *Pallas* had transformed her self: Then are young people ready for ruine, when they will follow their own heads; and despise the counsel of the aged, whose experience and gravity, should temper their temerity:

— *Seris venit usus ab annis.*

2. This



2. This *Arachne* did learn of the Spider to spin and weave; for the Beasts are in many things our School-masters. 3. It is not good to be proud and insolent of any Art or knowledge. 4. Subtil and trifling Sophisters, who with intricacies and querks entangle men, are no better than Spiders, whose captious fallacies are no lesse hatefull to the Wise, than *Arachnes* web was to *Minerva*. 5. Partial Judges use their laws, as Spiders do their webs, to catch little flies, and let the great ones passe thorow. 6. Covetous men are like Spiders, they unbowel, that is, they consume and spend themselves with care and toyl to catch a fly; for wealth, in the end, will be found little better. 7. Envy and a slandering tongue is like a Spider, which doth crack the Purest glasses, so they do poyson the best men. 8. We should be Spiders in providence; they hang their nets in windows, where they know flies most resort, and work most in warm weather, for then the flies come most abroad: and like Mice they foretell the ruin of an house, by falling and running away, as *Pliny* sheweth.

## ARGONAUTÆ See JASON and HERCULES.

### ARION.

**W** As a skilful Musition, who, having got great wealth, and sailing to Lesbos, was robbed by the Mariners; and appointed to be flung into the Sea, who, having leave to play on his Harp, so charmed the Dolphins, that they received him on their backs, and carried him to Tenarus, where the Dolphin died that carried him, being left on the shore and was placed among the stars; the Mariners were taken and put to death.

### The INTERPRETER.

1. **W** Hen the Tyrrhenian Mariners robbed *Bacchus*, he made them mad; for they, supposing the Sea to be a meadow full of flowers, leapt into it, and so became Dolphins;

Dolphins; which is the reason they delight to be near ships; the meaning may be this, that Drunkards, who intoxicate themselves with wine, become mad, and have their imaginations distempered: hence the Sea to them is a meadow, and nothing seems dangerous; but indeed, then do Drunkards leap into the Sea, when by their intemperance they fall into Hydropsies; and then are they turned into Dolphins, for they drinke like fishes, nor is their thirst quenched: *Crescit indulgens sibi dirus hydrops.*

2. This Dolphin was a ship (a) so called, from the image of the Dolphin upon the stern. 3. Here also we may see the force of eloquence, by which wilde men are charmed. 4. No sin is done in secret, but shall be revealed, especially Murther, which oftentimes is strangely discovered. 5. God doth not let good turns go unrewarded, which is signified by the Dolphin made a Constellation. 6. Here we see *Arions* ingratitude, who let the Dolphin die on the shore. 7. The love of Dolphins to man, may teach us love one to another. 8. The (b) Dolphins never rest, not when they sleep; they are the swiftest of all fishes, and most intelligent: pious to their own kind, in carrying out their dead bodies to the shoar. 9. When Satan drove us out of Paradise into the Sea of this World, the Dolphin, that is, the Church received us, and by the musick of Gods Word we are saved.

(a) *Ναῦς Δελφινόρος* Θ., Thucid. (b) *Vid. Alian. Plin. &c.*

## ARISTEUS.

**W** As the Son of Apollo and Cyrene, a Shepherd, a Keeper of Bees, who first found out hony and oyl; he was in love with Eurydice, who, being pursued by him, run away, and was killed by a Serpent, therefore the Nymphs were angry, and destroyed his Bees: He obtained of Jupiter and Neptune, that the pestilential Heat of the Dog-dayes, wherein was great mortality should be mitigated with Windes.



## The INTERPRETER.

1. **T**He Minister ought to be *Aristeus*, that is, the best man of the Parish in Spiritual gifts, and holy conversation, as he is the best in respect of his sacred calling. And he should pursue *Euridice*, and be in love with her, that is, with right-judgement; but she is fled from *Aristeus*, and is stung by the Serpent: Right judgment hath forsaken many of our Ministers, in these troublesome times, and she is oppressed by that old Serpent the Devil.
2. By *Aristeus*, may be meant Wisdom, which is the best thing in man, as the word *æcis* & *optimus* shews, which is begot of *Apollo* and *Cyrene*, the daughter of the River *Peneus*, because the moderate heat and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of Wisdom: By which, Honey and Oyl, things most pleasant and useful for the life of man, were invented; by Wisdom the heat of the Dog-days is tempered, because a wise man knows how to prevent and avoid the inconveniences of the Heavens, *Sapiens dominabitur astris*: *Eurydice* is a deep or large judgment, which is nothing else, but that act of the intellect in (b) determining what is right,

(b) "*Eupus latus, & iuxta iudicium.*"

what wrong; what to be chosen, what avoided: And so the Will, whose office it is to chuse or refuse, is directed and guided by the judgment. A wise man desires to enjoy a right judgment, and to regulate his actions accordingly; but this *Eurydice* doth often fail *Aristeus*, and is wounded by the Serpent of our corrupt nature; so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetness and comfort which he should take in his actions. This made *St. Paul* confess, That he did what he would not do, and what he would do he did not. 3. *Aristeus* is a King, a Shepherd, and the best man of his Kingdom: By whose invention we have Honey and Oyl, that is, delight, and all things necessary by his good government; whose wisdom doth prevent the infectious heat of Dog-days; that is, of Oppression, Tumults, and Rebellion,

Rebellion; but if at any time *Eurydice*, right judgment, being stung by serpentine flatterers who mis-inform him, be wanting, the Bees perish, and the subjects go to ruine.

4. *Aristeus* is the celestial heat, the effect of the Sun, joyned with moderate moisture; by which, Bees, and Olives, and all things useful for our life, are procreated and cherished: By the secret influence of this heat those Northern winds in *Pontus*, *Egypt*, and other places are raised, which after the Summer Solstice blow and last forty days, by which the rage of the Dog-star is mitigated. These winds are called *Etesii*, because every year they blow at the same season: In *Spain* and *Asia*, these *Etesian* winds blow from the East; this heat working upon *Jupiter* and *Neptune*, that is, on the Air and Sea, doth cause and generate these winds. Now as this celestial heat produceth and cherisheth Bees; so *Eurydice*, mans judgment, art, and industry, must be joyned; otherways, by the Nymphs, that is, too much rain, or by many other ways the Bees may fail; and if they fail, the same heat out of putrified matter, may make a new generation. 5. Christ is the true *Aristeus*, the good Shepherd, the best of men, and the Son of God; by whom we have Honey and Oyl, Comfort and Spiritual joy, and all things else; at whose request, the heat and Dog-star of Gods anger was appeased: He is in love with our souls, as *Aristeus* with *Eurydice*; but we run from him, and are stung by the Serpent the Devil. We died with *Eurydice*, we were destroyed with *Aristeus* his Bees, until he restored us again to life, by the Sacrifice of his own Body.

### ASOPUS.

**H**E was the son of *Jupiter*, or, as some say, of *Neptune*, the father of *Argina*, whom *Jupiter* in the form of *Fire*, ravished. But he was struck with *Jupiters* thunder, whilst he pursued him; and would have rescued his daughter *Argina*, of whom *Jupiter* begot *Æacus*.



## The INTERPRETER.

**A** *Sopus* was the name of a River in *Bœotia*, called the son of *Jupiter*, or of *Neptune*, because all Rivers are begot of the aire converted into rain, and of the Sea.

2. *Æacus* is said to be the son of *Jupiter* by *Ægina*, because *Æacus* by his prayers in the Temple of the Isle *Ægina*, obtained rain of *Jupiter*, when *Greece* was scorched with heat and drought.

3. *Asopus* was killed by *Jupiters* thunder, whilst he pursued after him for his Daughter, by which may be meant; that the River was dried up by the heat of the air.

4. *Asopus* had a Daughter *Platea* by name, whose Image *Jupiter* made to be clad in womans apparell; and caused it to be divulged, that he was to be married to *Asopus* his Daughter, by which means *Juno*, who had separated her self from *Jupiter*, was reconciled to him again; in memory of which there were celebrated festivall solemnities, called *Dædala* and *Platea*.

From hence we may learn, that Husbands should overcome their Wives peevishnesse rather by honest policy then by violence and open hostility.

5. *Apollodorus* writes; that in the River *Asopus* coales are found, which perhaps gave occasion to that fiction, that *Asopus* was killed by *Jupiters* thunder; and because *Asopus* first found out the Springs of that River so called, that might give occasion also to Poets in affirming that he was turned into a River.

6. *Asopus* had twenty daughters, and but two sons; by which perhaps was meant, that Parents of a watrish and cold constitution, are more fruitfull in females then males, for generation of which a greater heat is required.

7. *Asopus* found out the place, where *Jupiter* and his Daughter were, by the help of *Sisyphus*, for which cause *Jupiter* punished him in Hell by the incessant rowling of a stone; by which we see, what is the reward of blab-tongues, and how dangerous it is to divulge Princes secrets.

Nat. Com.

Cæl Rodig.  
l. 12. c. 32.

Lib. 3.

## ATALANTA.

**S**He was the daughter of K. Ceneus, so swift in running, that no man could match her; onely Hippomenes overcame her, by casting in her way three golden Apples, at which whilst she stooped to take them up, she lost her race; she was the first that shot the Chaldonian Boar; and with the sharp point of her Spear brought water out of a Rock; but for lying in Cybeles Temple with Hippomenes, she was turned into a Lionesse, and he into a Lyon which drew Cybeles Chariot.

## The INTERPRETER.

1. **H**ere we may see, how odious ingratitude is to God, which is expressed in the person of Hippomenes, who neglected to return thanks to Venus, that had by the means of her golden Apples got him the victory over Atalanta; therefore she made him so mad and eager on her, that he was not afraid or ashamed to deflowre her in Cybeles temple. God suffers men to fall into grievous sins, when they are not thankfull for received favours. 2. Here we see what danger there is in idleness: whilst Atalanta was imployed with Diana in hunting, she kept her Virginity, and did help; yea, was the first that wounded the Chaldonian Boar; but when she gave herself to idleness, she fell into lust and prophaneness. 3. Here we see how irreverence to God, is punishable, when such a fearfull punishment was laid upon this Couple, as to be turned into Beasts, and made slaves to Cybele, for profaning her Temple. 4. Here we have the picture of a Whore, who runs swiftly in the broad way that leadeth to destruction; if any thing stay her course it is wise counsel and admonition; for wisdom is presented by gold. It is she that kills the Boars, that is, wanton and unruly Youths; wounding both their bodies, souls, and estates; and therefore hath a sharp spear, to draw water out of Rocks; because many, who at first were senselesse like stones, being deeply wounded with remorse for their former folly and stupidity, fall to repentance, to weeping and lamenting; considering what they have  
D lost;



lost; and as *Atalanta* defiled *Cybeles* Temple, so doth a whore pollute her Body, which is the Temple of the Holy Ghost: So doth the Whore-master make his body, all one with the body of an Harlot; and so both degenerate from Humanity, and participate of the cruelty and lasciviousness of Lions; and by this means become miserable slaves and drudges to *Cybele*, Mother Earth, that is, to all earthly affections and lusts. 5. As *Atalanta's* course was interrupted by Golden Apples, so is the course of Justice oftentimes stopped with Golden Bribes. 6. Here we see, that one sin draweth after it another, worse then the former: Fornication begetteth Profaneness, and Profaneness Cruelty, and miserable servitude to Earthly lusts. 7. Let us with *Atalanta* run the race that is set before us, and wound the Boar of our wanton lusts, and draw water from our Rocky hearts. Let us take heed that the Golden Apples of worldly pleasure and profit, which *Hippomenes*, the Devil, flings in our way, may not hinder our course. Commit not Spiritual Fornication with him in the Temple of *Cybele*, lest God in his just anger, make our condition worse then the condition of the brute and savage Beasts.

## ATLAS

**W**As the son of Iapetus, and brother of Prometheus; or, as others say, he was begotten of Heaven, and the Day. If this was not another Atlas, he was King of Mauritania, and had a Garden, where grew Golden Apples: He was turned into a Mountain by Perseus, Jupiters son, upon the sight of Gorgons head, because he refused to lodge him.

## The INTERPRETER.

1. **A**tlas was said to be transformed into a Mountain, either because he was confined to that Hill, being driven from his own Country by *Perseus*; or else, because he delighted to be upon that Hill, or because he called it by his own name. 2. *Atlas* is the name of an high Hill, which for the height thereof, being higher then the Clouds, was said to support Heaven; and to be begotten of Heaven and Day,

day, because of the continual light on the top of it, as being never obscured with mists, clouds, and vapors. 3. This is the name of him who first found out the knowledge of Astronomy, and invented the Sphere, which some think was *Henoch*, and for this knowledge was said to support Heaven. 4. This is the name of a King in *Mauritania*, who perhaps from the bigness, and strength of his body, was called a Mountain; and was said to have a Garden of Golden Apples, because of the plenty of Golden Mines in his Kingdom. 5. God is the true *Atlas*, by whose Word and Power, the World is sustained; that Mountain on which we may securely rest, who onely hath Golden Apples, and true riches to bestow on us. 6. The Church is the true *Atlas*, a Supporter of a Kingdom, the Childe of Heaven, the Hill on which God will rest; on which there is continual light and day; a Rock, against which Hell-gates cannot prevail, where is the Garden of Golden Apples, the Word and Sacraments. 7. A King is the *Atlas* of his Commonwealth, both for strength and greatness; there is the day and light of knowledge in him, which the people cannot see: *Prometheus*, [*Προμηθεΐα*] that is, Providence is his Brother; by the means of his Knowledge and Providence, the Kingdom is supported, and his Gardens are filled with Golden Apples, that is, his treasures with money. 8. He deserves not to be called a man, but a monster, who will not be hospitable; for *homo ab humanitate*, [*Ζηνῶ*] *Jupiter* is the god of Hospitality, who punisheth the violation of it. 9. As *Perseus*, the son of *Jupiter*, sought lodging from *Atlas*, but could have none, and therefore turned him into a senseless Hill: So Christ, the Son of God, knocks at the door of our hearts, whom, if we refuse to let in, we shew our selves to be more senseless and stupid, then the Hill *Atlas*.

## A U R O R A.

**T**He daughter of Hyperion and Thia, or, as others write, of Titan, and the Earth, the sister of Sol and Luna, drawn in a Chariot; sometimes with four horses, sometimes with two onely. She useth to leave her Husband Tithonus



with her son Memnon, abed in Delos. She made old Tithonus young again, by means of Herbs and Physick.

### The INTERPRETER.

1. **A**urora was said to be the Mother of *Lucifer*, and of the Winds; because at certain times the Star of *Venus* is seen in the morning, and then she is named *Phosphorus*, or *Lucifer*; and at sometimes in the evening, then she is called *Hesperus*, *Vesper*, *Vesperugo*. *Aurora* is said to be the Mother of the Winds, because after a calm in the night, the Winds rise with the morning, as attendant upon the Sun; by whose heat and light they are begot, if Winds be vapors: Or, if they be nothing else but the motions of the air, then they may be called the daughters of *Aurora*; for the Sun with his heat and light, moves the air; *Aurora*, or the morning, being nothing else but the first appearing of the Sun's light; and so perhaps *Aura* a breath or wind, may be derived from *Aurora*. 2. *Aurora* is the daughter of *Hyperion*, which signifieth to go above, from *ὑπὲρ* *Deia*: it is from above that we have the light of the Sun, and every other good thing, even from the Father of Lights. Her Mother is *Thia*, for it is by Divine Gift we enjoy light; and nothing doth more lively represent the Divinity, then the Light, as *Dionys. Arcopag.* sheweth at large. She is the daughter of *Titan*, that is, the Sun, who is the Fountain of Light, and of the Earth; because the Light of the Morning seems to arise out of the Earth. 3. The leaving of her Husband a bed with her son, is onely to shew, that all parts of the Earth do not enjoy the morning at one time; but when it is morning with us, it is evening with those of the remotest East Countreys from us; whom she leaves a bed when she riseth on us, and leaves us abed when she riseth on them: For all parts are East and West, and all people may be called her Husbands and sons, for she loves all, and shines on all; and by her absence leaves them all a bed by turns. 4. Her Chariot signifieth her motion; the Purple and Rose-colour, do paint out the colours that we see in the morning in the air, caused by the Light and Vapors. 5. She hath some-  
time

time two, sometime four horses; because she riseth sometime flower, sometime sooner. 6. The making of old *Tithonus* young with Physick, may shew, that the physical Simples which come from the Eastern Countreys, are powerful for the preserving of health and vigor in the body. 7. Again, fair *Aurora* leaving old *Tithon* a bed, doth shew, that beautiful young women delight not in an old mans bed. By this may be signified, a vertuous woman, whom *Solomon* describes, Who riseth whilst it is night, is clothed with scarlet and purple; who doth her Husband good, &c. *Prov.* 31. 8. Lastly, our Saviour is the true *Aurora*, who was in love with mankind, whom he hath healed from all infirmities, and hath bestowed on them a lasting life, which knoweth not old age. His light from the Chariot of his Word, drawn by the four Evangelists, shineth over all the world.

## CHAP. II.

B.

### BACCHUS.

**H**E was the son of Jupiter and Semele, who was saved out of his Mothers ashes; after that Jupiter had burnt her with his thunder, and was preserved alive in Jupiters thigh. He was bred in Egypt, and nursed by the Hyades and Nymphs; he subdued the Indians, and other Nations; was the first that wore a Diadem, and triumphed, and found out the use of Wine.

### The INTERPRETER.

**B**acchus was worshipped with Ceres, and accounted her inseparable companion, therefore they called her his *Δαματίς* & *παῖς*; to shew, that our life is sustained by Bread and Wine, or that the Grape is not onely for drink, but also for food. So *Virgil* joyns them together, *liber & alma Ceres*, under which names, he means the Sun and Moon; for it is by them we have Wine and Corn, Ceres which is all



one with *Proserpina*, *Luna*, and *Hecate*, nourished *Bacchus* three years together, and he carried the wedding Torch before *Proserpina*, when she was going to be married. *Bacchus* also, and *Hecate*, had the same Sacrifice at the same time, to wit, in the night: By all which they signified, that we cannot live without Bread and Wine; the one without the other, will not sustain us long. 2. *Bacchus* used to wear

*Stat. l. 1.* a Miter, which is the proper attire of Women: *Serta comas*  
*Achil. mitramque levant. Nive tument ut cornu mitra.* Because

*Flaccus.* *Bacchus* was both Male and Female, to shew, that Wine

*Arg. l. 2.* many times makes men effeminate, and gives masculine courage to Women; therefore he was called *ἄνδρῳ γυναικῶν*, an Effeminate and Mitred Prince. 3. *Bacchus* is painted sometimes with a bald head, with a Sythe or Sickle in one hand, with a Jug or Pitcher in the other; also with a Womans garment, and a garland of Roses about his head, which may signifie to us these effects of Wine. It causeth baldness, because being immoderately taken, it drieth up the radical moisture of the head, and fills it with waterish and adventitious humors, which cause baldness. 4. The Sythe shews Wine-bibbing, (represented by the Pitcher) to be the main cause of the shortning and cutting off of mans life. 5. The Womans garment and garland of Roses represent the effeminateness of Drunkards, and that proneness to Venerie; to which, Wine and Roses are strong provocations. 6. By *Bacchus*, is ordinarily meant Wine, which is the fruit of *Seme*, that is, of the Vine, so called, because it doth *σειεῖν τὰ μέλη*, shake the limbs; for no liquor is so apt to breed Palsies, as Wine; Ashes, because hot, make good dung for Vines; therefore *Bacchus* is said to proceed of his Mothers ashes, and to be cherished in *Jupiters* thigh, because the Vine prospers best in a warm air, and in a soil most subject to Thunder, which is caused by heat, which is most fervent; and Thunder is most frequent in *July* and *August* when the Grapes do ripen. He was bred in *Egypt*, because hot air and mellow soil, as *Egypt* is, is fittest for Wine: And because moisture is required for the increase of Wine, therefore he was said to be nursed by the *Hyades* and *Nymphs*. 7. He subdued the *Indians*, either because Wine makes resolute Soldiers, or because most Countries are

are subdued with excessive drinking, and abuse of Wine : And indeed, *Bacchus* may wear the Diadem, for he doth triumph over all Nations. Of all sorts of people and professions, there be few, that with *Lycurgus*, will oppose him : His Thyrsus reacheth further, then any Kings Scepter, or the *Roman* Falces ; if we would see his *Orgia* or Sacrifices, his Priests or (a) *Menades*, his Panthers, Tygers, and Lin- (a) *Vel* ces, with which his Chariot is drawn ; the Satyrs and Si- *Thyades* *leni* his companions, with their Cymbals and Vociferati- & *Mimal-* ons, we shall not need to go far : He never had greater *lones* & authority over the Indians, then he hath over this King- *Bach.* dom ; he once slept three years with *Proserpina*, but we will not let him rest one day. The Thebans tore *Orpheus* for bringing in *Bacchus* his Sacrifices among them ; and *Icarus* was thought to have brought in poyson, when he brought in Wine ; but the case is otherwise with us. If any discommend the excess of Wine, he shall have *Alcithoes* doom ; she for discommending *Bacchus*, was turned into a Bat, and he shall be accounted no better : Yet I discommend not the moderate use of Wine, which is *Jupiters* son, or the Gift of God ; for it strengthens the body, comforts the heart, breeds good blood : For which cause *Bacchus* was always young ; for Wine makes old men look young, if it be moderate, otherwise it makes them children ; for so *Bacchus* is painted. He had also a Virgins and a Bulls face ; he was both Male and Female ; sometimes he had a Beard, and sometimes none, to shew the different effects of Wine, moderately and immoderately taken. He was worshipped on the same Altar with *Minerva*, and was accompanied with the *Muses*, to shew, that Wine is a friend to Wisdom and Learning. *Mercury* carried him being a child, to *Macris*, the daughter of *Aristeus*, who anointed his lips with Honey, to shew, that in Wine is Eloquence ; and so likewise the naked truth, therefore *Bacchus* is always naked. And if *Amphisbena* the Serpent, that is, sorrow or care bite the heart, let *Bacchus* kill him with a Vine-branch. Wine refines the wit, therefore the quick-sighted Dragon was consecrated to *Bacchus* ; and, to shew that much prating was the fruit of Wine, the chattering Pye was his Bird. And because Wine makes men effeminate, therefore women



(c) Liber  
& Lyæus  
idem.

were his Priests. He slept three years with *Proserpina*, to shew, that Vines the first three years are not fruitful. He was turned into a Lion, to shew the cruelty of drunken men. He was torn by the Titans, buried, and revived again; for small twigs cut off from a Vine, and set in the Earth, bring forth whole Vines. He was called (a) *Liber*, because Wine makes a man talk freely, and freeth the minde from cares, and maketh a man have free and high thoughts; it makes a Beggar a Gentleman. *Dionysius* from *δια* mentem, & *νύσσω* pungo, stirring up the minde: He was the first that made bargains, and so it seems to be true by the Dutchmen, who will make no bargains, till they be well liquored. 8. *Bacchus* is the Sun, who is both *Liber* and *Dionysius*, free from all sublunary imperfections, and freeth the world from darkness and inconveniences of the night, and pricks forward the mindes of men to their daily actions: He is still young, not subject to age and decay; naked, for he makes all things naked and open to the eye; the Author of generation of all things, as well as of Wine; the son of *Jupiter*, because he is a part of Heaven, and of burned *Semele*, because they thought that the Sun was of a fiery matter; he dieth and reviveth again, when after the cold winter he recollects his heat, strength, and vigor; his sleeping with *Proserpina*, sheweth his abode under our Hemisphere: The wilde beasts which accompany him, sheweth the extremity of heat with which beasts are exasperated. He is a friend to the Muses, for by his influence our wits are refined; a destroyer of *Amphisbena*, that is, the Winter, which stings with both ends; for at its coming and going, it breeds diseases and distempers in our bodies. He was painted sometimes like a childe, sometimes like a man, because in the winter the days are short, and his heat weak; but in summer his heat is strong, and days are long. He is clothed with the spotted skin of a Deer, to shew his swiftness, and multitude of stars with which he seems to be covered at night: The travels of *Bacchus* do shew the motion of the Sun. 9. Original sin, like *Bacchus*, received life by the death of *Eve*, who for her disobedience was struck with the thunder of Gods wrath; and it hath been fomented by *Adams* thigh, that is, by generation;

neration. This unruly Evil hath travelled farther then *Bacchus* did, and hath an attendance of worse beasts then Tygers, Panthers, &c. to wit, of Terrors, and of an evil conscience, and actual sins; it hath subdued all mankind. And as *Bacchus* turning himself into a Lion, made all the Mariners in the Ship, wherein he was carried, leap into the Sea: So this sin turned us all out of Paradise into the Sea of this World. 20. Christ is the true *Dionysius*, *Διὸς υἱός*, the Minde of God, the Internal Word of the Father, born of a Woman without mans help, as the Grecians fable their *Bacchus* to be; and yet they give (a) credit to their figment, and not unto our truth. He is *Liber*, who makes us onely free; the great King, who hath subdued all Nations, whose Diadem is glory. He hath killed *Amphibena* the Devil, the two-headed Serpent; his two stings are sin and death, with the one he hath wounded our souls, with the other our bodies; he triumpheth over all his foes. His Body was torn with Thorns, Nails, and Whips; and went down to Hell, but he revived and rose again: He is the true friend of Wisdom and Learning; and who hath given to us a more comfortable Wine, then the Wine of the Grape; that Wine which we shall drink new with him in his Kingdom. His Lips were truly anointed with Honey, Grace was diffused in them, and never man spake as he did. He is that Lion of the Tribe of *Judah*, who hath overcome the Giants, and the Pirates who would have bound him, that is, the wicked Angels and Tyrants of this World: He is still young, as not subject now to mortality.

(a) *εὖ  
δίδε, bonus  
filius; no-  
men Bac-  
chi.*

### BELIDES.

**T**Hese were the fifty daughters of *Danaus*, the son of *Belus*, who killed their Husbands all in one night by the perswasion of their Father, except *Hypermnestra*, who saved her Husband *Lyncius*. These daughters for their murther, are continually in Hell, drawing water in a sieve, which is never full.

The



## The INTERPRETER.

1. **H**ere we may see that incestuous marriages are unfortunate, and the end of them for the most part fearful: For *Danaus* and *Egyptus* were brothers; the fifty daughters of *Danaus* married with the fifty sons of *Egyptus*, too near an affinity, and against the Law of Nature.

2. Whereas these women murdered their own Husbands, we see how little trust is to be given to many of that sex; and that there is no security here, nor confidence, if the friends of our own bosome prove treacherous.

3. Our Mother *Eve*, for murdering her Husband with the forbidden fruit, hath this punishment imposed on her, and all her children, that they are still drawing water in a sieve, which will never be filled; that is, still toiling and laboring for that which will never fill and content them: The Covetous man is still drawing riches, the Ambitious man honor, the Voluptuous man pleasures, the Learned man is still laboring for knowledge; and yet they are never full, but the more they draw, the more they desire: The Drunkard is still drawing liquor, but his body, like a sieve, is never full. There be also sieves, that are still filling, but never full; Unthankful people, on whom whatsoever good turn we bestow, is lost: Hollow-hearted people, to whom we can commit no secret, but *pleni rimarum*, being full of chinks and holes, they transmit all: Prodigal sons, for whom careful Parents are still drawing; but these sieves let all run out, and sooner then the Parents could put in. Preachers and School Masters have to do with sieves, whose memory can retain nothing of that they learn

4. Let us take heed of sin, which hath a Virgins face, but is secretly armed with a Dagger to wound us.

5. Children must not obey their Parents in that which is evil, lest they be punished in Gods just judgment.

## BELLEROPHON.

**H**E being falsely accused by Antæa, the wife of Prætus, for offering violence to her, was sent with Letters by Prætus, to Iobates his Father-in-law, to be killed by him; who being unwilling to kill him himself, sent him against the people, Solymi, Chimæra, and Amazons. who by the help of the winged horse Pegasus, which Neptune sent to him, overcame them all; afterward, offering to ride up to Heaven, was by Jupiter thrown down.

## The INTERPRETER.

1. **T**HE Poets by the fictions of Bellerophon riding in the air, upon a winged horse, of Phryxæus riding on a Ram over the Sea, of Dædalus flying in the air, of Phaeton riding in the Chariot of Phæbus, of Endymion with whom the Moon was in love. By these fictions, I say, they did encourage men to vertuous actions, and to sublime and heavenly cogitations. 2. Here we see the malice of a whore, in the wife of Prætus, who not attaining her fleshly desire of Bellerophon, goeth about by false accusations to undo him. 3. Here all men in authority, are taught not to be too rash in giving credit to accusations, though their own wives be the accusers. 4. Bellerophon was a good Navigator, who in the swift Ship, called Pegasus, pursuing the Lycian Tyrant, who in the Ship, called Chimæra (on whose Snout was the Image of a Lion; on the Poop, a Dragon; in the middle, a Goat,) had done much mischief, gave occasion to this fiction. 5. Bellerophon is an Astronomer, who finding out the qualities, and effects of the Stars, was said to ride up to Heaven; but when they fail in their prediction, as oftentimes they do, then their horse Pegasus may be said to fling them down. 6. They that search too much into the secrets of Predestination, are like Bellerophon; they climb so high, till at last they are overthrown in their imaginations, *Cælum ipsum petimus stultitia*. 7. Bellerophon may be the Sun, who by the help of swift Pegasus, that is, the Wind, which Neptune the Sea affords, doth overcome Chimera, that



is, the pestilential air, and drives away infectious mists. 8. A wiseman is *Bellerophon* [*Βεληφορὸν ἀνὴρ*] who encountering with difficulties, joyneth with prudence, the courage of an horse, and celerity of a winged horse, by which means *Alexander* became such a Conqueror. 9. By the example of *Bellerophon*, beware of pride, which will spoil all good actions in us, and at last will give us a fall. 10. Mark here, that God is the miraculous preserver of innocency; a clear conscience will at last overcome all false accusations, and like *Pegasus*, carry us through all difficulties. 11. A good Christian must like *Bellerophon*, fight against *Chimera*, *Solyimi*, and *Amazons*, that is, the Devil, the World, and the Flesh; and then he must be always mounting upward in holy meditations, and his conversation must be in Heaven. 12. If with *Bellerophon* we affect Heaven, we must take heed we do not look down upon the Earth, as he did, whose head grew giddy, and so he fell. We must not put our hands to the Plough and look back, Remember *Lots wife*. 13. We see how hospitable and just the Gentiles were, for neither *Prætus* nor *Iobates* would kill *Bellerophon*, because they had entertained him into their houses. 14. Christ is the true *Bellerophon*, the Wisdom of God, who brought to us counsel and wisdom. He was exposed to all malice, but overcame all; he subdued the spiritual monsters, and rides triumphantly on his word, as on a winged horse, and by the power of his Divinity, mounted up to Heaven.

### BONA DEA.

**T**His was the wife, or (as some say) the daughter of *Faunus*; who, for her modesty and chastity, obtained the surname of Good; and after her death, was worshipped as a chief goddess among the Romans.

### The INTERPRETER.

1. **B**ona Dea was called also *Fanna*, either from her Husband, or Father *Faunus*; and *Fatua* also, à *fando* or à *fato*; for she used to foretel to women their fates, as her Husband *Faunus* did to men. 2. By *Bona Dea*, may

may be meant *Juno*, for this Epithet *Virgil* gives her: *Æn. 1.*  
*Adsit lætitiæ Bacchus dator, & bona Juno.* And therefore  
 she was painted with a Scepter in her hand, as being Queen *Chartar. in*  
 of the gods. And *Pausanias* records, that there was the Tem- *ima. in*  
 ple of *Bonus Deus*; which likely was meant of *Jupiter, Arcad. 2.*  
 for he being the chief god, did most deserve this title. 3. By *ἰουδὴ θεῶν.*  
*Bona Dea* may be meant the Earth, for she is good and boun-  
 tiful to us, as having our original from her, our life also  
 and maintenance, food and rayment, and all things neces-  
 sary; and at last, being dead, receives us into her bosom.  
 Therefore she was painted of old, with a bundle of green  
 herbs in her hand, and her sacrifice was a Sow great with  
 Pig, to shew, that they understood by this goddess, the Earth. *Mat. Sat.*  
 4. *Macrobius, Varro, Sex. Clodius, Plutarch*, and out of them *cap. 12.*  
*Lactantius*, and *Rosinus*, shew, that this *Bona Dea* was so chaste, *Plut. in*  
 that she would not look upon any other man but her Hus- *quæ.*  
 band, nor would she hear any other named, and that she *Rom. Ros.*  
 never went out of her house; that her father inticed her to *ant. c. 9.*  
 lie with him, in which he could not prevail, though he de- *Lact. de*  
 ceived her, by giving her Wine to drink, she not knowing *fal. rel. l. 4.*  
 of it; and at last turned himself into a Serpent, and so lay *c. 22.*  
 with her; for which cause, she is painted with a Vine over her  
 head, and a Serpent by her. By this we see that the Devil  
 leaves no means unattempted to bring us unto sin: when  
 he cannot prevail by open violence, then he useth flattery  
 and cunning sleights, represented by the Wine, and cunning  
 Serpent, into which *Faunus* converted himself. So they also  
 write, that her Husband once found her drunk with Wine,  
 for which cause he beat her to death with Myrtle rods. But  
 being sorry for his cruelty, honored her as a goddess after  
 death, and ordered that in her Festivals, which (as *Rosinus*  
 shews) were kept the first of *May*, Myrtle rods were not  
 to be brought into her Temple; and because her Father de-  
 ceived her with Wine, therefore the Wine used in her sa-  
 crifice, was called *Milk*, and the vessel covered, and the pot  
 was called *Mellarium*. And because of her modesty whilest  
 she lived, it was ordained, That no man should enter into  
 her Chappel, nor be present at her sacrifice, which was per-  
 formed in the house of the high Priest, or else of the Consul  
 or Pretor; and that all the images of men should be then  
 covered;



covered ; and that her solemnities should be performed in the night. By this we see the preposterous vanity of the Gentiles, who honored corporal chastity so much, and yet made no scruple to defile themselves with spiritual whoredom in such gross Idolatry. Nay, *Juvenal* laughs at the effeminate looseness of the Roman men, who were so degenerated, that they celebrated the Feasts of *Bona Dea* themselves, and excluded the women. — *Sed more sinistro,*

*Exagitata procul non intrat fœmina limen.*

*Solis ara deæ maribus patet ?*

## BOREAS, BOREADÆ, HARPYÆ.

**B**Oreas being in love with fair Orithya, whilest she was gathering of flowers, near the Fountain Cephissus, carried her away : Of whom, he begot two sons, Calais and Zetis ; who were born with long blew Hair, and Wings at their Feet. These with their wings and Arrows, drove away the Harpies, ravenous and filthy Birds (which had Virgins faces, and Eagles talons) from the Table of blinde Pheneus, whose meat was still polluted and devoured by the Harpies.

## The INTERPRETER.

1. **T**He Harpies, Furies, Stryges, Lamix, are promiscuously sometimes taken one for another ; and they are painted with Womens faces, and Dragons tails ; but the Harpies are feigned to have their abode on the Earth ; the Furies in Hell ; the Stryges and Lamix, to domineer in the night, and to suck Childrens blood ; therefore they were wont to pacifie *Carne*, or the goddess of Flesh, with Sacrifices, that these Stryges might have no power over their children. But it seems these were naughty Women, as our Witches are, who having commerce with the Devil, had power to hurt, not onely beasts and children, but men and women also. 2. Sinful delights are like these Harpies, they have Womens faces, and Dragons tails ; their beginnings are delightful, but their end is poysonable and terrible. 3. These had the faces of Women, but their hands were Claws of ravenous Birds, which they hid under their Wings.

Wings. Such are Hypocrites, who make fair shews and pretences, but have foul and beastly actions; remove their Wings, and you shall finde their Paws. How many under the fair Wing of Religion, hide the foul Paws of their wicked actions? 4. These Harpies are flatterers: they are called also *Jupiters* dogs; hunting and flattering Parasites have undone many mens estates. 5. Many Fathers are like blinde *Pheneus*, they are still gathering and providing wealth for rapacious Children, of whose riotousness they take no notice; who like Harpies, in a short time devour all, and are still hungry, like *Pharaohs* lean Kine. *Pallida semper ora fame*. 6. There be three Harpies very hurtful in a Commonwealth, to wit, Flatterers, Usurers, Informers.

7. *Boreas* is the son of *Neptune*, and brother of *Iris*, or the Rainbow; for the winds are ingenerated of the Sea vapor, so are Rains, Clouds, and Rainbows by the help of the Sun.

8. *Boreas* is the Northern wind, who carrieth away fair *Orithya*; for the cold wind taketh away beauty. His two sons, *Zetis* and *Calais*, that is, Frigidity and Siccity, drive away the Harpies, that is, Southern pestilential vapors, which consume and devour living Creatures; for in the Southern wind there are three properties, answering to the three names of the Harpies, to wit, sudden and swift blasts, that is, *Ocypete*; storms, *Aello*; and obscurity, *Celano*.

9. Sacriledgious Church-robbers, are these Harpies, who fell upon Christs patrimony, like *Ocypete* or *Aello*; a sudden blast or storm. And like *Celano*, have brought obscurity on the Church, and have eclipsed her light: And indeed, the names do agree; for (a) *Aello* is he that takes away another mans goods, *Ocypete* suddenly, *Celano*, blackness or darkness. So they on a sudden, snatcht away those goods that were none of theirs, and with the obscure cloud of Poverty, have turned the Churches beauty into blackness: But these goods make them never the fatter, they pass suddenly from them, as *Pheneus* meat did thorow the Harpies; they are

troubled with a continual (b) flyx or lientery, neither can their crooked Talons hold them long. I grant the blindness and wickedness of *Pheneus*, that is, of the Clergy, gave occasion to this. But now their eyes are open, and their lives reformed; therefore the sons of *Boreas*, the Ma-

gistrate

(a) αἰελα  
λα, id est,  
ἐλαὸν ἀλλο  
alienum  
tollens.

(b) Fædis-  
sima ven-  
tris Prolu-  
vies.



Magistrate and Minister, with the arrows of authority and Wings of Gods Word, may be expected shortly to drive away these Harpies. 10. *Pheneus* is a covetous Miser, who is blinde, and seeth not what a number of Harpies gape for his death, that they may devour those goods which he himself had not power to touch. 11. Gods Spirit, like *Boreas*, a cooling and refreshing wind, which filled the Apostles, and came on them like the rushing of a mighty wind, delighteth in the soul of man, whilest that in the flowry meadows of the Church, watered with the clear Fountain of Gods Word, she is gathering spiritual comfort; and when she is joyned to that blessed Spirit, *Zetis* and *Calais*, that is, Divine Raptures are begotten, whose Hair is sky-coloured, and feet winged, that is, Heavenly Meditations and swift Affections, which are nimble in the ways of Gods Commandments, and ready to flie upward from earthly things, are the effects of this spiritual conjunction: And so by these, all Harpies, that is, covetous and earthly desires are driven away. 12. God, like *Boreas*, being in love with his Church, hath begot in the Womb of the Blessed Virgin, that Winged Conqueror, who with the Arrows of his Power, and Wings of his Word, hath driven away all Spiritual Harpies.

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## CHAP. III.

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C.

### CADMUS and HARMONIA.

**H**E was King of the Thebans, to whom Jupiter gave Harmonia to wife, who was the daughter of Mars and Venus: The chief gods were present at the wedding, and gave several gifts. This Cadmus was sent by his Father to seek out his sister Europa; whom, when he could not finde, and not daring, without her, to return home, built  
Thebes

Thebes, and killed a Dragon which kept a Well, the teeth of which he sowed, and of them were begot armed men, who by means of a stone which Cadmus flung among them, fell to quarrelling and kill'd each other : afterward, he was turned into a Dragon, and by Jupiter was sent unto the Elisian fields.

### The INTERPRETER.

1. **A**S Cadmus was sent to find out his lost Sister, without whom he durst not return to his earthly Father : so we are imployed to seek out the Image of God which we have lost, but except we find it, we must not return to our heavenly Father. 2. When Cadmus lost his Sister, he was turned into a Serpent : so we having lost the Image of God, are become base, contemptible, and earthly minded with the Serpent. 4. Cadmus may be meant of a wise Governour : who marrieth with *Harmonia*, when he doth all things with order and harmony, and where this Marriage is, God bestoweth many blessings, *Ceres* will not be wanting with her Corn, nor *Apollo* with his Cithern, nor *Mercury* with his Harp, nor *Minerva* with her Golden chain and artificiall wrought cloak : that is, both profit and pleasure and Arts are to be found, where wisdom and order go together in Government : It is this which seeketh out *Europa*, that is, Countries for new Plantation : by this, *Thebes* and Cities are built ; by this the Dragon that is, malicious and subtle enemies are slain ; and if of one enemy many should arise, it is the part of a wise Prince to sling a stone among them, that is, to use some means, whereby they may fall out among themselves, that so they may be weakened, and their violence kept off from him : he must also be a favourer of learning : for Cadmus brought from *Phoenicia* into *Greece* sixteen letters Alphabetical : And a Prince must have the Dragons eye, and be turned into a Dragon, when wickedness gets the upper hand, that he may be fearful to those that do evil : and such a Prince at last shall be received into the *Elisian* fields, that is, shall have rest, and liberty. Again, a King must do nothing but by advice of *Minerva*, that is, of his wise and learned Councell : the two chief Props of a Kingdome are *Mars* and *Venus*, warre and



propagation, and these two live in harmony and order, as parents in their Children : a wise man that cannot live securely in a publick place, will, with *Cadmus*, turn himself into a Serpent, that is, live a private and solitary life 4. A good Minister, like *Cadmus*, must do all things with Order and decency, he must do nothing without advice from God ; he must seek out *Europa* his Sister, that is, every lost Soul ; and if she cannot, or will not be found, he must not be idle, but must give himself to build the City of God ; for these two a Minister must do, seek those that be lost, and confirm or stablish those that stand ; he must also kill the Dragon that infecteth the Well, that is, the Heretick, who poisoneth the clear Fountain of Gods Word ; and if the destruction of one Heretick be the generation of many, as we see in the Arrian heresie, being overthrown by the Nicene Synod, of which, as out of the Dragons teeth, arose *Eusebians*, *Photinians*, *Eudoxians*, *Acacians*, *Eunomians*, *Macedonians*, *Atians*, *Anomians*, *Exucontii*, and *Psatyrians*, we must fling *Minerva's* stone, that is, wise Arguments out of Gods Word amongst them, that these armed men may destroy one another ; so we read, that in the Council of *Seleucia*, the *Arrians* went together by the ears among themselves, being

(a) Si ve- divided into *Arrians* and *Semiarrians* ; a Minister also must  
 teres sapi- be turned into a Serpent for wisdom, and so shall be re-  
 entes satis ceived unto the Elysian fields. 5. Christ is the true *Cadmus*,  
 hydra dex- who was sent of his Father to seek that which was lost ; he is  
 tibus ar- the Husband of Order and Harmony, the Builder of a grea-  
 matorum ter City than *Thebes* ; the Destroyer of (a) the great Dragon  
 segetem in- the Devill, and of all his armed teeth or associates ; he hath  
 horruisse opened unto us, the Fountain of Grace and knowledg ; up-  
 credide- on him God bestowed all Gifts and Perfection ; that Ser-  
 runt, &c. pent that was lifted up upon the Cross to cure all beholders ;  
 Quanto and at last was received unto glory. 6. Here is a type of the  
 magis cre- Resurrection.

dendum,  
 &c. Amb.  
 de fide re-  
 surrect.

### CALYSTO.

She was the Daughter of *Lycaon* King of *Arcadia* ; & the Companion of *Diana*, much addicted to hunting ; but once having fallen asleep, was begot with child by *Jupiter* ; at which,  
 Diana

Diana being offended, turned her into a Bear, who with her son Arcas were both killed in the Temple of Jupiter Lycæus, and were by him made Stars.

### The INTERPRETER.

1. **C**alysto kept her maidenhood whilst she was employed in hunting, but giving her self to sleep and rest, lost it: exercise is the chief preserver of modesty, but idleness the mother of all wantonness and uncleanness.

*Queritur Agisthus quare sit factus adulter?*

*In promptu causa est, desidiosus erat.*

2. She is turned into a Bear for her adultery: by which we see, that they who give themselves to corporal uncleanness, degenerate into Beasts. 3. Calysto was young and beautifull, for from her beauty she is so called; beauty and youth are dangerous provocations to lust: *Utræque hæ Terent. res inutiles sunt, & ad pudicitiam, & ad tutandam rem, And.* Therefore the greater care must be had of such. 4. Pausanias saith, that Juno turned Calysto into a Bear, and Diana in Arcad. shot her with her arrows, *ἐς χέλυ τῆς ἑσέας*, for Juno's sake: We see in this the revengefull disposition of Corrivalls; and of her, whose Husbands affections are carried away by another. 5. If Juno be angry, there will not want a Diana to execute her wrath: when the countenance of a Prince frowneth upon any man, he is in the condition of a wilde beast, subject to be insulted upon, and shot at by every one. 6. It stands with Gods just judgements, that they who give themselves to uncleanness, and beastly lusts, should be pursued with the arrows of his justice where ever they be. 7. Jupiter took care of Arcas Calysto's son, and committed him to the trust and charge of Mercury: So God who careth both for man and beast, hath a care of those who are begotten in adultery, although their parents have sinned. 8. Though Arcas was a bastard, yet he gave the name to Arcadia; and though Calysto was a whore, yet she is made a constellation in heaven called the Bear, and Helice by the Greeks: to shew us, that oftentimes the wicked are in this world, in more honour and esteem then the good. 9. Calysto is killed by Diana, in whom she trusted most; some



say, she was pursued to death by her own son *Aras*; others that she was killed and torn by a Bear, which gave occasion to this fiction; how ever it was, we see that sin can never be secure; God will cause our trustiest friends, even our own bowels to destroy us. 10. *Jupiter* took pity on *Calysto* and took her up to Heaven, when she was killed; if our sins be killed by the arrows of true repentance, God will have mercy upon us, and at last will receive our souls into Heaven. 11. *Juno* procures of her brother *Neptune*, and her Nurse *Thetis*, that they would not suffer *Calysto* to enter into their watry Kingdome, because the Bear never descends into the Ocean, being so near the Pole; and by this, is represented to us the implacable nature of some, whose anger can never be appeased, no not by death; *Nec mors mihi finiet iras*; Thus *Dido* threatens to persecute *Aeneas* after she is dead.

*Æn.* 4.

*Et cum frigida mors anima seduxerit artus,  
Omnibus umbra locis adero, dabis improbe pœnas.*

### CANOPUS.

**H**E was the Ship-master to Menelaus, who returning home to Greece, after the overthrow of Troy, was driven by a storm upon Egypt, and being there stung by a Serpent, was deified after his death.

### The INTERPRETER.

1. **H**is deity was confirmed by an Egyptian priest, who having placed the Image of *Canopus* on the perforated Vessel stopped with wax, and filled with water, got the victory over the Chaldean priests, who bragged, that the fire which was the Persian god, was the chiefest, because he could destroy all other gods of wood and metal; but the Vessel with water being placed in the fire, and the wax dissolving, the water issued out and drowned the fire, thus the Egyptians got the preheminance. 2. We may observe by this fact of the Egyptian priest, that it hath been an old practice among idolatrous priests to confirm superstition by lying wonders, and cheating tricks, seeing they cannot reach

reach to the effecting of true miracles, as the Prophets and Apostles did. 3. *Canopus* having escaped the dangers of the Sea, is killed by a Serpent on the Land; to let us see that we must no where be secure, for danger lurketh every where, and Gods judgements will find us out where ever we are. 4. Here we may see how foolish the Gentiles were in worshipping of such gods as destroyed one another, as the fire and water did. 5. *Canopus* after his death is made a god, and placed among the stars, for *Canopus* is a bright star under *Eridanus*; and not only an Island and Town of Egypt is called by his name, but also the whole Kingdom of Egypt; So in *Juvenal*, *Verna Canopi*, is an Egyptian slave; *Sat. 1.* In *Virgil*, *Gens fortunata Canopi*, is the whole country of *Egypt*. Hence we see how honours are oftentimes bestowed on those who least deserve, whereas many worthy men have died without honour, and whose names are scarce known; how vain then are the honours of this world, which we hunt so much after? 6. *Canopus* or *Canobus* was painted with a crooked neck, and short legs, by which perhaps they meant the nature of *Nilus*, which hath crooked windings, and a slow pace or motion; or it may be they understood by this, that their gods could see behind, as well as before, and that they are slow in their motion to punish.

### CASTOR and POLLUX.

These were twins begot of *Leda's* egge, with whom *Jupiter* conceived in the form of a Swan; the one was a champion, the other an horsman; they went against the *Chalcedonian Boar*, and accompanied the *Argonauts*, upon whose heads, when two flames were seen, when they were in the ship, the storm ceased, and they were afterwards thought to be gods of the Sea: when *Castor* was killed, *Pollux* obtained of *Jupiter* that the immortality should be divided between them; therefore when one dieth, the other liveth.

### The INTERPRETER.

1. *Castor* and *Pollux* are those flaming exhalations or meteors, which appear in the air near to the ground in



the night time; these we call *Ignis fatuus*, or Jack in the candle; because they are ingendred of the air, and are seen there, they are called *Juno's* companions. These two in the habit of young men on horseback, with spears in their hands, and caps on their heads, appeared to the Lacedemonians. So did they also to the Locrenses, when they were fighting against the Crotoniats; and to the Romans likewise, bringing them news of the overthrow of *Perseus*; therefore the wearing of the cap, was used in sign of liberty, as we may read, at the death of *Cesar* Launces were carried about with caps on their tops; and at the death of *Nero*, the Romans put on their caps. The Roman coin had stamp on it two daggers with caps, when *Tarquinius* the King was banished. 2. I think, not unfitly, against the Peripateticks we may gather out of this fiction, the creation of the Sunne and Moon; for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confused egge, that is, out of the Chaos, brought forth these two glorious flames whose dominion is over the Sea, because by their influence, light, and motion, storms and vapours, are raised and settled. The Sun is the Champion, who by his heat subdueth all things: The Moon is the Horse-man, if you consider its swift motion. It is well and comfortable, when they both shine, but if either of them be eclipsed, it is dismal and ominous. Immortality may be said to be divided between them, because when the one liveth, that is, shineth, the other is obscured, and in a manner dead, at least to us. They ride on white horses, to shew their light; and they found out the golden Fleece, because no metals are generated but by their influence, nor can they be found out, but by their light. 3. The soul and body are like *Castor* and *Pollux*; for when the one dyeth, the other liveth; and when the body is a sleep, and as it were dead, then is the soul most active; and when the body is most vigilant, the soul is lesse vigorous. 4. By this fiction the Gentiles wound themselves, for if they believe that these Dioscuri were begot of a god and a woman, why will they not believe the true generation of Christ, of a Virgin and the Holy Ghost. 5. By this also judicall Astrologers may be confuted; for we see that the souls and dispositions of men depend not on the Stars.

These

These two were twins, born under the same constellation, yet of far different studies and inclinations; the one being a wraстler, the other a horseman. 6. Satan who can transform himself unto any shape, appeared to the *Romans* in the Latin War, in the form of *Castor* and *Pollux* on horseback, for which cause a Temple was erected to them by *A. Posthumius* Dictator. Have not we more cause to erect the Temple of our hearts to Christ, who upon the two white horses of the two Testaments, hath brought us good news of our victory against our spiritual foes? 7. This Temple was erected both to *Castor* and *Pollux*: but *Castor*, the less worthy, carried the name from the other; by which, we see, that honor is not always given to those that deserve best. 8. *Dioscuri* were preservers of men, but *Helena* came out of the same egg, which was the overthrower of *Troy*: So in the same Church are good and bad, savers and destroyers. 9. It was love in *Pollux* to share his immortality with *Castor*; but in this he did him more hurt then good; for it had been better to die once, then so often. Thus our affections are oftentimes preposterous. 10. Christ hath done more for us then *Pollux* for *Castor*; for he lost his immortality for a while, that we might enjoy it for ever.

## CENTAURI.

**T**hese were half horses, half men; begotten of *Ixion*, and of a cloud, which was presented unto him in the form of *Juno*, with which he was in love. They quarrelled with the *Lapithæ*, and carried away their wives being in drink; for which cause many of them were killed: They were given to many naughty qualities; but *Chiron*, who was *Achilles* Schoolmaster, for his wisdom and justice was much commended, but was wounded accidentally by one of *Hercules* arrows, which fell upon his foot out of his hand, and was cured by the Herb *Century*, and was then made a Star.

## The INTERPRETER.

1. **T**he Centaurs were said to be begot of *Ixion*, and a Cloud; because they were the subjects of *Ixion*, King of



of *Theffaly*, which Country is called by *Plautus*, *Centauromachia*; and the town where they dwelt was called *Nephele*, which signifies a cloud. 2. In *Theffaly* was the first use of horseman-ship, therefore the *Centaur*s were said to be half men, half horses. *Peletronius* found out the use of Bridle and Saddle : the *Lapithæ* and *Centaur*s were people at first different but afterwards made one, as the Romans and *Larins*. 3. Many men are like *Centaurus*, whose foreparts are of a man, but hinderparts of an horse, they begin in the Spirit, but end in the Flesh ; their younger years are spent civilly, their old age wantonly and prophanely. 4. Kings have oftentimes *Centaur*s for their Counsellours, *Achilles* had *Chiron* for his Schoolmaster ; they have mens faces, fair and honest pretences for their advice, but withall an horse-tail, for the event is cruell and pernicious oftentimes ; these are children of clouds, (a) for their intentions are oftentimes wrapp'd up in a cloud and mist, that they cannot be discovered. 5. A Drunkard is a right *Centaur*, a man in the morning, and a Beast in the evening: the Son of Clouds; for whilst he is sober, he is heartlesse, melancholly, and as a dead man ; but when his head is full of clouds, and vapours rising from the wine, then he is full of life, talke, and mirth, and then he is most given to quarrell with the *Lapithæ* even his dearest friends, and to offer violence to women. 6. Mis-shapen and hard favoured men, have harsh and ill favoured conditions. 7. Every regenerate man is in a sort a *Centaur*, to wit, a man in that part which is regenerate, and a beast in his unregenerate part. 8. There is no race or society of men so bad, but there may be some good amongst them; one *Chiron* among the *Centaur*s, as one *Lot* among the Sodomites, and one *Job* among the Edomites. 9. Drunkenness, Whoredom, and Oppression, are the overthrow of Kingdoms, as we see here by the *Centaur*s. 10. Sin is a *Centaur*, having a mans face to perswade, but a horses heels to kick us in the end. 11. Where things are not ruled by Laws, Order, and Civility, but carried headlong with violence and force, we may say, that there is a Commonwealth of *Centaur*s. 12. A Comet may be called a *Centaur*, as having an horse tail, and the wisdom of a man in foretelling future events; it hath its generation in the clouds or air,

(a) Nubi-  
gines bi-  
membres,  
Virg.

air, and upon the sight of it, bloodshed, wars, and desolation follow. 13. Just *Chiron* was wounded by *Hercules*, but was afterward placed among the Stars: so, although might doth oftentimes over come right here, yet the end of justice and goodnesse shall be glory at last. 4. Our Life is a *Centaur*, for it runneth swiftly away: and as the *Centaur*s are placed by the (a) Prince of Poets in the Gates of Hell, so is our life so soon as we are born in the Gates of Death: *Nascentes morimur*. 15. Governours, Souldiers, Schoolmasters should be *Centaur*s, to have the wisdom of men, and the strength and courage of horses. (a) Centauri in foribus stabulant. Virg.

## C E P H A L U S.

**H**E was the Son of Eon, and Husband to Procris the Daughter of Hyphilus King of Athens. Aurora was so in love with Cephalus, that she carried him away; but admiring his constancy, sent him back to his wife in a disguised habit, in which he found out her dishonesty, but afterward being reconciled to her, gave himself to hunting in the woods, where he shot his wife unawares, supposing she had been some wilde Beast.

### The INTERPRETER.

1. **A**urora is in love with Cephalus, *ἄλλος ἔρασα*, saith Pausanias, for his beauty: if the beauty of the body be of such force to draw Aurora to love it, how much more forceable is the beauty of the Soul, to induce God to delight in it? In Lacon.
2. Cephalus was not in love with Aurora, though she loved him: so Sluggards, sleepy and lazy Students, who spend the morning, the chief time of the day in slumber, do shew that they have little love to Aurora, though she loves them and shines upon them.
3. In Cephalus, we may learn fidelity, modesty, and constancy, who could not be drawn to defile the wedding bed, nor yield to any act of uncleannesse.
4. In Procris, who was solicited by Cephalus in a disguised habit to prostitute her body for a great summe of money, we may see both the unconstancy, weaknesse, and folly of women, and likewise the Power of money.
5. Procris presented him with a Dog, which she had from Hyginus. Minos



*Minos, she from Diana, she from Jupiter, and Jupiter from Vulcan; this dog continually waited upon Cephalus, and was so cunning and swift, that he never missed of his prey. Perhaps this was some faithfull servant, who before had been servant to Minos, Diana, Jupiter, and Vulcan. 6. In Cephalus, who was reconciled to his Wife, notwithstanding her fault, we have the pattern of a kind and loving Husband. 7. But withall we have a fearfull example of Matrimonial jealousie which hath been the cause of much mischief; for Procris lurking in a bush, to watch her Husband, fearing lest he might have another Wife in the Woods, seeing he spent the most part of his time there, she was killed by his dart that never missed; He supposing it had been a wilde Beast that moved in the Bush. 8. Servius thinks that Cephalus was no lesse in love with Aurora, then she with him, therefore he used to call upon her betimes in the woods; and that it was she who presented him with the Dog Lelaps, and two inevitable darts. By which it appears, he used to rise betime in the morning; and doubtlesse whosoever loves the morning, shall be loved of her, and sufficiently rewarded by her. 9. Procris did not like, that her Husband should be so affected to Aurora; therefore she watched him, and was jealous of him: it is hard for a Scholer that loves his book, to rise betimes in the morning to his study, and to please or content his young wife withall.*

*In Aeneid.*

### C E P H E U S.

**H**E was King of Æthopia, Husband to Cassiope, and father of Andromeda, who for her mothers pride in preferring her to Juno, or the Nereides, was bound to a rock & exposed to the teeth of a Seamonster; but delivered by Perseus.

### The INTERPRETER.

1. **C**epheus a King is punished in his people for his own sins, and his wifes pride; for his whole country was infested by the Seamonster, which was sent by Neptune, and the Sea-Nymphs; how carefull then should Princes be of their actions, seeing for their sins the whole Land is oftentimes

times plagued: *quicquid delirant reges, plectuntur Achiui.*

2. Here may be seen how dangerous, pride, and the contempt of God is: for the country of *Ethiopia* is plagued, and the Kings daughter is exposed to the Sea Monster, because of this sin. 3. Here also we see, that it is neither unusual nor unjust with God to punish the Children for the Parents, and the people for the Princes transgressions: so for the sins of *David*, the people are plagued: and for the sins of *Cham*, *Canaan* is cursed; for the people and children are not free from other sins, though perhaps they may not be guilty of that particular sin, out of which God takes occasion to punish them 4. It is dangerous to have affinity, neighbourhood, or commerce with wicked men, for in this case the good many times suffer with the bad, as *Daniel* and his fellows, with the wicked Jews are led away captives.

5. Though *Andromeda* for her Parents sin is punished, yet *Perseus* is sent to deliver her: God is always ready to comfort and deliver those even miraculously, that suffer innocently. 6. *Juno* and the *Nereides* sent this Monster, because their beauty was slighted by *Andromeda's* Parents; there is nothing that makes women more impatient, then to have their beauty questioned and slighted. 7. *Juno* is offended, and the Sea Monster revengeth it; all creatures are ready to destroy us, when God is angry with us. 8. *Pausanias* records, that *Minerva* bestowed upon *Cepheus* a hair out of *In Arcad. Medusas* head, by which means, the City *Tegea* was made inexpugnable; this may shew us, that wisdom and fear, are two forcible means to keep people in obedience, and to make Cities inexpugnable against all enemies.

### C E R B E R U S.

**P**Luto's Dog, begot of *Typhon* and *Echidna*; he had three heads, and Snakes instead of hair, and lay in the entry of Hell, who by *Hercules* was drawn from thence, who vomited when he saw the light; and of his foam sprung up the poisonous herb *Aconitum*, or Wolf-bane.



## The INTERPRETER.

1. **A**S *Pluto* was held the god of riches, so *Cerberus* was his dog, who is painted with three heads, still barking by *Pluto's* feet, to shew us the great care and vigilancy that rich men have over their wealth. 2. *Cerberus* is a glutton, whose three throats are his threefold desire, to eat much, often, and varieties; he lieth in the entry of hell, for gluttony indeed is the gate of hell, and that which brings many men to untimely deaths; *Plures gulâ quàm gladio*; and intemperance of Diet, causeth oftentimes that *Bulimia* and *Canina appetentia*, dogs appetite, which is an unsatiable desire of eating, the effect thereof is vomiting: This proceeds of *Typhon* and *Echidna*, heat and cold; to wit, of the heat of the liver, and cold melancholy humours of the stomach, when the stomachical nerves are too much refrigerate; but this is sometimes cured by *Hercules* the Physitian. 3. *Cerberus* is a covetous man, (a) whose greedy desire of having is never satisfied: he is *Pluto's* dog, for he makes riches his god, and like a dog he is continually watching his wealth, and by consequence his desire of having proceedeth of *Typhon* the Giant, and the snake *Echidna*, that is, of oppression and secret cunning; the three heads, or as some write, an hundred heads, do shew his unsatiable desire; his snaky hairs do shew how ugly he is the sight of good men, and how much by them abhorred: he lieth in the gates of Hell, from whence gold cometh, for his affections are there, and his punishments are already begun in this life; he lieth in a den, as lying basely and obscurely, and when he is drawn out from thence by *Hercules* the King, to any publick office or service for the State, he frets and foams, and at last against his will, or else profusely without judgment, vomits out his wealth, as a misers feast is always profuse; and this breeds a poysonable herb, which is bad example. 4. Death is *Cerberus*, which is *Pluto's* dog, Satans mastiffe, by which he bites us; *Typhon*, that is, the Devil, begat death upon *Echidna* the serpent, in which he poysoned our first parents: his three mouths, or hundred rather, do shew the many wayes that death hath to seize on us: the snaky hairs do shadow

(a) Crescit  
amor num-  
mi, quan-  
tum, &c.

shadow out of the ugliness and fearfulness of death; it lieth in hell-gates, for the wicked must by death come to hell; this dog doth suffer all to go in, but none to return, from hell is no redemption; but *Hercules* by his strength overcame and bound him, and *Sybilla* by her wisdom cast him asleep; so the Son of God, by his power and wisdom hath overcome death, and taken away its sting. 5. An evil conscience is *Cerberus*, still barking, and with his snakes affrighting and stinging the wicked, and lieth in hell gates, for the wicked mans hell is begun here; it vomits out all by confession, when it is convinced by the light of Gods word, and that inward light which is in the mind. 6. The grave is *Cerberus*, the great [κροκόδιος] flesh-eater, still eating and never full: the snaky hairs shew, that the ground is full of worms and snakes; it is also the entry of hell. The light of Christ the great *Hercules*, when he went down to hell, caused this dog to vomit up his morsels; for the graves were opened, and many of the Saints bodies arose, and at the light of Christs second coming, he shall vomit up all that he hath eat: out of *Cerberus* his foam grew the *aconitum*, to shew that poysonable herbs grow out of the corruption of the earth. 7. Satan is the hell-hound, whose many heads and snakes, doth shew the many malicious and cunning waies he hath to destroy men; he is begotten of the Giant *Typhon* and the snake *Echidna*, because as parents live in their children, so violence and craft live in him; he is the vigilant door-keeper of hell, lying in wait to toll in souls, but never to let them out. The true *Hercules*, Christ, by his strength and wisdom hath bound him, at the presence of whose light, he foams and frets, and was forced to vomit and restore those souls which he held in captivity. 8. *Time* with his three heads, that is, *past*, *present*, and *future*, is this dog which devoureth all things: and he shall vomit up all hid things; for time revealeth all secrets: he lieth in the gates of hell, all must go thorow his throat that go thither; that is, all must have a time to die, and it is time that bringeth forth poysonable herbs as well as profitable: and time hath brought us to the knowledge thereof.



## CERCYON.

**T**He son of Vulcan, and father of Alope, whom he killed, when he understood that she had born a son called Hippothous to Neptune; This Cercyon was a great robber, and wrestler; and at last was killed by Theseus.

## The INTERPRETER.

Senec.

Pausan.

1. **T**His Cercyon was a King who used to overthrow and kill all such as wrestled with him; It is dangerous wrestling with, or contending against Kings, and Principalities; for such commonly have the better of it; Seneca tells us that it is as dangerous to contend with great men, as to sail in, or wrestle with a storm; *Potentioris iram sapiens nunquam provocabit, imo declinabit non aliter quam in navigando procellam.* 2. This was a bloody Tyrant, and cruel robber, sparing no stranger, but murdering as well those that did wrestle with him, as those that refused; in whom we see the savage and sanguinary disposition of some men, who are more cruel to man, then Wolves, Bears, or Lions; *homo homini lupus.* 3. He was of so strong a body, that he could bow the limbs of any tree, to which he used to tye his guests, and so tear them asunder. God oftentimes giveth power to Tyrants, and putteth the sword into mad mens hands, to punish the wickedness of his people; and he doth many times bestow upon the wicked the outward gifts of strength, wealth, health and honour, which he denyeth to his own servants, for whom he hath reserved better things. 4. He was so barbarous that he murdered his own daughter Alope, for lying with Neptune, and exposed the child to wild beasts to be devoured: who was more beholding to a Mare that gave him suck, therefore called Hippothous, then to his cruell grandfather: Men have oftentimes found more courtesie among savage beasts, then among men; therefore many have chosen to live in Woods rather then in Cities: Eliab was more beholding to the Raven that fed him, then to the Queen that persecuted him; and Daniel found more courtesie among the Lions, then among the Chaldeans. 5. Cer-

cyon

cyon the Son of *Vulcan*, goeth about to destroy *Hippothous*, the Son of *Neptune*, to let us see the enmity, that is between fire and water; for fire is stil wasting and drying up the water. 6. Cruel *Cercion* was the Son of *Vulcan*, perhaps to let us see, that such as are of a firy and cholerick Complexion, are for the most part cruel and savage. 7. This bloody Tyrant was killed by *Theseus*, who used him, as he was wont to use strangers. By which we may see Gods justice upon Tyrants ; the Bloody man shall not live out half his days, saith *David*.

*Ad generum Cereris sine caede & sanguine raro  
Descendunt reges, & sicca morte tyranni.*

*Juvenal.*

8. He that used strangers so barbarously, is as barbarously used himself by strangers : by which we see, how God punisheth wicked men by the Law of Retaliation, and that he useth to revenge the wrongs done to strangers , for which cause *Jupiter* is called *Ζεύς* by *Homer*, and *Hospitalis* by the Latins, *Jupiter, hospitibus nam te dare jura loquuntur.* *Virgil.*  
9. *Theseus* restored *Hippothous* to his Fathers Kingdome, and *Neptune* turned *Alope* into a Wel of her own name. In *Theseus* we have an example of Justice in punishing the cruel Father, and of mercy in restoring the innocent Son, to his Fathers inheritance, two necessary vertues in a Prince: and in *Neptune*, we see true conjugal love, who honoureth his Wife after her death. *Hyginus.*

## C E R E S.

**S**He was the Daughter of Saturn and Ops: Of her Brother *Jupiter* she had *Proserpina*: Of *Jason* she did bear *Plutus*, and of *Neptune* a Horse, at which she was so much displeased, that she hid her self in a darke Cave, and was found out by *Pan* : whilest her daughter *Proserpina* was gathering flowers with *Juno*, *Minerva*, & *Venus*, *Pluto* carried her away in his Chariot: therefore *Ceres* lighted torches, and sought her up and down the world, and in her journey being kindly lodged by *Celeus*, she taught him to sow Corn, and nourished his sonne *Triptolemus* by day with milk, by night in fire; which *Celeus* too curiously prying into, was slain by *Ceres*; and *Triptolemus* was sent thorow the World in a Chariot drawn with winged Dragons



Dragon, to teach men the use of Corn; Proserpina could not be delivered from Hell, because she had tasted of a Pomegranate in Pluto's Orchard, yet afterward she was admitted to remain six months above the ground, and six months under.

### The INTERPRETER.

1. **C**eres, being the Goddesse of corn, is painted with Peace by her, holding *Plutus* the god of riches in her hand; to shew, that Corn, with other Fruits of the Earth, do flourish and increase, and many also abounds in time of peace, which in time of war are destroyed. Therefore *Ceres* would not bestow her Daughter *Proserpina* upon *Mars*, though he was a Suter to her; nor yet upon *Apollo*, the god of Wisdome; to shew perhaps that as Souldiers are not friends to Husbandmen, so wise-men are fitter to sit at the Helme of Government, then to hold the Plow; Husband men are not State-men. 2. Of such reverend esteem were the sacrifices of *Ceres*, that none were admitted to them, who were conscious of any crime; for this cause *Nero*, being guilty of so many wickednesses, durst never adventure to be present at these sacrifices: What boldnesse then is it in notorious and scandalous Sinners to present themselves to the Lords Table? And what neglect is it in Ministers, to give that which is holy to Dogs? *Procul, O procul este profani*. 3. *Ceres* is the Moon, which one halfe of the year increaseth, to wit. fifteen dayes every moneth, which time she is above the Earth; the other halfe year that she is decreasing, she is under: her Daughter *Proserpina* may be the Earth, which she loseth, when *Pluto*, that is darknesse doth take away the sight of it: and her lighting of torches is the increase of her light, by which the Earth is seen again; her hiding in a Cave is her eclipse by the Earths interposition, but *Pan* the Sun makes her appear again. 4. *Ceres* is Corn, which *Saturn* and *Ops*, that is, Time and Earth produce: *Proserpina* is the Seed which *Pluto* ravisheth, because it lyeth a while dead under ground: *Ceres* hides her self, that is, the Corn is not seen, till *Pan* the Sun by his heat bringeth it out: *Ceres* begets *Plutus*, Corn bringeth money to the Farmer; and a horse also, because the desire of Corn makes the

the Farmer labor like a horse, or because the plenty of Corn, makes men wanton and unruly like horses, as it did the Sodomites; the lighting of torches is the heat and light of the Sun and Moon, by whose influence the Corn is produced; the nourishing of *Triptolemus* by day with milk, by night with fire, is the cherishing of the Corn with rain by day, and heat in the bowels of the Earth by night; the tasting of *Pluto's* fruit, is the food which the Corn receiveth from the ground. 5. *Ceres* is the Earth, by whose benefit we have *Proserpina*, Corn; *Plutus*, money, and a horse; that is, all cattle fit for use. This is the nurse of all living Creatures; affording them milk and fire, food and heat. Hence come these phrases, *Cereale solum*, *Cereales cœnæ*, for plentiful suppers, and a fruitful ground; and *Cerealis aura*, for a temperate climate. When *Proserpina* gathering flowers, that is, the Corn which groweth with the flowers, especially the Poppy (therefore consecrated to *Ceres*) was carried away by *Pluto*; that is, faileth by reason of sterility of the ground, and intemperance of the air, then *Ceres* hides her self; that is, the Earth loseth her beauty: But by the means of *Pan*, that is, the Shepherd with his sheepfold, the Land is enriched, and *Ceres* comes abroad in her best array; and by the help of her two lamps, the Sun and Moon, she recovers *Proserpina* or Corn, again: For half of the year he affordeth corn to *Triptolemus* the husbandman, who in the Chariot of time, drawn by the Winged-Serpents, that is, used, guided, and employed by his diligence and prudence, he sendeth his Corn abroad to those that want. 6. *Ceres* may be the type of an earthly-minded man, who is not content with one calling, but is still trying new ways to grow rich; sometimes he is in love with *Jupiter*, or the Air, and of him begets *Proserpina*, that is, he will be a husbandman: Then finding that life too laborious, and not gainful enough; falls in love with *Jason*, and plays the Physician; and of him begets blind *Plutus*, that is, Money; and yet not being content, he courts *Neptune*, and will play the Merchant-venturer; and so being in love with the Sea, begets a horse, that is, a Ship. But losing this way what he had got before, hides himself and dares not shew his head, till *Pan*, that is Money (for Money is every thing) get him abroad again; in

*Supra:*

*Cereale*

*Papaver:*

*Virg.*

*Idolatriæ*

*sancti, i. e.*

*sanatio.*



the mean while he is run so far in the Usurers books, that his *Proserpina* his Land, to which he would fain return, is carried away by *Pluto* the Usurer. 7. In this fiction is re-  
 proved curiosity, by the example of *Celeus*; it is a dangerous thing to pry into the secrets of God. 8. Here also we see the reward of Hospitality. 9. *Triptolemus* is a spend-thrift, who scatters abroad his goods, as he did his Corn in travelling: Being carried by winged Serpents, cunning flatterers, who suddenly exhaust him. 10. Let us take heed, that whilst we are gathering flowers with *Proserpina*, that is, delighting our selves in these earthly vanities, *Pluto* the Devil do not take away our souls, and so shall we be forced to leave the company of *Minerva*, *Juno*, and *Venus*, that is, be taken from all our worldly wisdom, wealth, and pleasures. 11. *Ceres*, that is, Parents should be very watchful over their daughters; for a Virgin that hath *Minerva*, *Juno*, and *Venus* with her, that is, Wit, Wealth, and Beauty, is in danger to be carried away by *Pluto*, by some debauched and untoward Ruffian. 12. As *Triptolemus* could not be immortalized without *Ceres* milk and fire; neither can we attain Heaven without the sincere Milk of Gods Word, and the Fire of Affliction. And as in the day of Prosperity, we are content to drink the Milk of his good things, so in the night of Adversity, we must not refuse to suffer the fiery tryal of Persecution. 13. *Ceres* was both a good Law-giver, and feeder of men; therefore her sacrifices were called [*Θεσμοφορία*] *Thesmophoria*; so Princes should be both. 14. Beware of eating Pomegranats in *Pluto*'s Orchard, for that hindred *Proserpina*'s delivery from Hell; so it is an hard thing to reclaim those from the power of Satan, who do relish and delight in sin. 15. *Ceres* is a type of Gods Church, which is a grave Matron in rustick apparel, as being of little esteem in the World, having the Spade of Discipline in her right hand, and from her arm hangs a basket full of the Seeds of Gods Word. By this hand stand two Husbandmen, the one turning up the ground with a spade, the other sowing the seed. On her left hand (which holdeth the Hook and Flail of Correction and Excommunication) stand two other Husbandmen, the one reaping, and the other threshing. These are her Ministers, whose office is  
 (a) to

(a) to root out, and pull down, to build and plant; she sits (a) *Jere* upon the Ox of Patience and Labor, with a Crown of 1. 10. Wheat-Ears upon her Head, as having power to distribute the Bread of Life. Her Breasts are open and stretched forth with the (b) sincere Milk of Gods Word; over her right (b) *Mama* side; *Juno* is dropping down rain, and over her left, *Apollo* *mosa Ceres* shineth; to shew, that by the heat of the Sun of Righteousness, and influence of Graces (c) from Gods Spirit, she (c) *Sive* doth flourish and fructifie. 16. Christ is truly *Ceres*; which *quod gerit* having lost mankind, being carried away by the Devil, he *omnia, sive* came, and with the Torch of his Word, found him out; *quod creat* and being drawn with the flying Serpents of Zeal and Prudence, dispersed his Seed through the World, went down to Hell, and rescued us from thence.

### CETUS.

**T**his was a Sea-Monster which was sent by Neptune against Andromeda: He devoured many Trojans, who *Hyginus* were forced to pacifie him, by offering their daughters to him. 1. 2. At last he was killed by Theseus, or, as others say, by Hercules *Palephat*, and Laomedon. lib. 1.

### The INTERPRETER.

**T**his *Cetus*, doubtless, was a King of *Asia*, not far from Troy, upon the Sea-coast, which gave occasion to Poets, to call him a Sea-monster; he was a great enemy to the *Trojans*, and did them much hurt by his shipping; therefore he is called a whale or great fish, rushing on the shore, and devouring the *Trojans*; who were forced to appease his anger by prostituting their daughters to his lust. This is he that molested the Country of *Cepheus*, and had deflowred *Andromeda*, had not *Theseus* kil'd him. 2. *Apollodorus* writes, that this Sea-monster, with many others, was sent by Neptune against Troy, as the plague was sent by *Apollo*, because *Laomedon*, the King of Troy, refused to pay them their wages for which they bargained, when they in the habit of mortal men undertook for such a reward to build *Pergamus*. Thus we see what grievous sins, perjury, falshood, and detaining the hirelings wages are, and how severely punished. 3. If it

*Apollod 1.  
2. de Deor.  
Orig.*



was so grievous a sin in *Laomedon*, to defraud these gods of their promised hire; for which, the Plague, and *Cetus* the Sea-monster were sent. How much more grievous is the sin of Sacrilege committed against the true God, when we de-vest his Temples of their ornaments, his Ministers of their tithes, his poor of their alms which he hath appropriated to himself? 4. The anger of those false gods, could not be appeased, till *Cepheus* had exposed his daughter *Andromeda*, and *Laomedon* his daughter *Hesione*, to *Cetus* to be devoured by him. By which, we see the cruelty of these false gods, or of the Devil rather, who would be satisfied with nothing but with the blood of men, women and children; whereas the true God is full of mercy and compassion, requiring nothing of us, but a broken heart, and a wounded or contrite spirit. 5. *Andromeda* is delivered by *Perseus*, and *Hesione* by *Hercules*, by whom this monster was destroyed. Whence we see, how ready God is to send help to those that suffer innocently. 6. In that, this *Cetus* or Sea monster was killed by *Hercules* and *Laomedon*, is meant nothing else, but that this tyrannical King was slain, and his forces overthrown by the army of *Hercules*, which consisted of Grecians, who came to assist *Laomedon* and his *Trojans*. 7. This Sea monster was made a constellation by *Jupiter*, consisting of fourteen stars, and placed beneath *Aries* and *Pisces*. This honor he received from *Jupiter*, not for his own sake or worth, but for the greater honor of *Perseus*, who killed so great a Monster. As this monster was placed among the stars, so many wicked men are recorded in Scripture; not for their goodness and worth, but for their wickedness and infamy; and for the greater honor of the Saints, by whom they have been foil'd.

**CHARYBDIS. See SCYLLA.**

**CHARON.**

**H**E was the son of *Erebus*, and *Night*; the Boatman of *Hell*, who admitted none to his Boat without money, and till they were dead and buried. Yet *Aeneas* by his piety, *Hercules* and *Theseus* by their strength, *Orpheus* by his musick, were admitted there before their death.

The

## The INTERPRETER.

1. **B**Y *Charon*, Time may be meant, who was the son of *Erebus* and *Night*; because Gods secret Decree which was hid from man, in an eternal night, gave being to Time; before which, was night or darkness. His abode is said to be in Hell, or here below (for this sublunary world may be called Hell, in respect of Heaven) because above in Heaven, there is no use of Time, for there is eternity. 2. *Charon* was said to ferry souls over the River *Styx*, to the other bank, to shew, that Time brought us in, and Time will bring us out of this world, which is like a troublesome River; the two banks whereof are our coming in, and going out, or our estate before our birth, and after our death. Whilst we live here, we are sailing in the rotten, feeble, and brittle boat of our bodies, over the River *Acheron*, by which is expressed the comfortless condition, and joyless state of this life. 3. *Charon* was old, but not weak; his age diminished nothing of his strength or vigor, *Sed cruda viro viridisque senectus*, so Time suffers no diminution of vigor, by continuance or diuturnity. 4. *Charon's* garments were ragged and sordid; so is the condition of this life, being compared to that of Heaven. 5. By *Charon*, doubtless death was understood from *χαλίσσω*, to dig, or make hollow, for death is still hollow-eyed; or from *χαίει*, joy, for good men in death have true joy; *χαίει* also is a benefit; and death is such, and an advantage to good men; But so it is made by Christ, for in it self, death is the childe of Hell and Night; and as *Charon* is described by the King of Poets, *Aeneid*. 6. to be old, but yet vigorous, ugly, furious, terrible, sad, covetous; so is death. That which they fable of *Aeneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death, by his piety, strength, power of his Word, &c. He that would be admitted into *Charon's* boat, that is, have a joyful death, must carry money in his mouth, that is, make him friends of his unjust Mammon; for what we bestow on the poor, that we carry with us, to wit, the benefit and comfort of it; and we cannot have a joyful death, or be admitted into *Charon's* boat, till our body of sin be buried by repentance. 6. *Charon* is a good Conscience,



which is a continual feast. This carrieth us over the Infernal Rivers, that is, over all the waters of affliction in this life. 7. *Charon* is the sin of Drunkenness; the cup is the Boat, the wine is the River *Phlegethon*, which burns them, *Acheron* wherein is no true joy, and *Styx* which causeth sadness and complaints: for these are the effects of Drunkenness. *Charon's* fiery face, ragged clothes, brawling and scolding tongue, rotten boat still drinking in water, are the true emblems of a drunkard. He is the childe of Hell, and begot of Satan and the Night; for *they that are drunk, are drunk in the night*. He admits of no company, but such as are dead in this sin, and buried in it; and such as have money in their mouths, that is, spend-thrifts, who spend all on their throats.

### CHIMERA.

**T**his was a Monster, having the Head of a Lion breathing out fire, the Belly of a Goat, and the Tail of a Dragon. Which did much hurt, but was killed at last by Bellerophon.

### The INTERPRETER.

1. **T**He Church of Rome is a Chimera; her head was a Lions head breathing out fire; for her devotion was then awful and majestic to the world; her zeal was hot like fire, and her words were powerful: But about the middle of her reign she shewed her goatish belly, for wealth made her wanton and insolent; but in the end she shewed the Dragons tail, by open persecution, in devouring the bodies, and striving to poyson the souls of the Saints. 2. Some think that this was a Hill, on the top whereof were Lions and *Vulcans* of fire, about the middle was pasture and Goats, at the foot Serpents which *Bellerophon* made habitable; others think this was a Pirates ship, having the picture of these three Beasts on it; others, that these were three Brothers called by these names, which did much hurt; others, that by this fiction, is meant a torrent of water, running furiously like a Lion, licking the Grass upon the Banks like a Goat, and winding like a Serpent, as may be seen in  
Natal.

*Natal. Comes*, and others. 3. But I had rather think, that by this Monster, may be meant a Whore, which is, [κύμα ἔρωτος] the Wave or Scum of Love, wherein many are drowned : She hath a Lions devouring mouth, still craving and devouring mens estates ; She hath the wanton Belly of a Goat, but in the end will sting and poyson like a Dragon. 4. By *Chimera*, I think, Wine may be meant, which makes men furious like Lions, wanton like Goats, and cunning or crafty like Serpents. 5. The life of man may be meant by this Monster ; for man in his youthful years, is an untamed Lion ; in his middle age, a wanton or an aspiring Goat, still striving to climb upon the steep Rocks of honor, and in his old age he becomes a wise and crafty Serpent. 6. *Satan* may be understood by *Chimera*, who in the beginning of the Church, did rage like a Lion by open persecution ; in the middle and flourishing time thereof, like a Goat, made her wanton ; and in the end, will shew himself to be that great Red Dragon, laboring by secret cunning and sleights to undermine and poyson her : But Christ already hath, and we in him, shall overcome this Monster.

## C H I R O N

**W**As a Centaur begot of Saturn, in the form of a Horse, of Phyllyra the daughter of Oceanus. He was an excellent Astronomer, Physician, and Musician ; whose Schollers were Hercules, Apollo, and Achilles. He was wounded in the foot by one of Hercules his Arrows, of which wound he could not die being immortal, till he intreated Jupiter, who placed (a) him among the Stars, with a Sacrifice in his hand, and an Altar before him. (a) Sagittarius.

## The I N T E R P R E T E R.

1. **C**hiron was half a horse and half a man. God doth oftentimes punish the adulteries of Parents with monstrous and deformed Children, for Ops was the wife of Saturn, and not Phyllyra. 2. The deformity of Children proceeds ordinarily from the distempered imagination of the Parents. 3. That Chiron is begot of Saturn and Phyllyra,



is meant, that Astronomy, Physick, Musick, and all other Arts, are begot of Time and Experience, or of Time and Books : For *Phyllyra* is a thin Skin, or Parchment, or Paper, or that which is betwixt the Bark and the Wood of the Tree, and is called *Tyllia*, on which they used to write. 4. *Saturn* or Time, begets learned *Chiron*, that is, Arts and Sciences, by the help of reading ; but he must do it in the form of a horse, that is, with much patience and labor. 5. *Chiron* may signifie to us the life of a Christian, which consisteth in contemplation ; and so he is an Astronomer, whose conyersation and thoughts are in Heaven ; and in Action, which consisteth in speaking well and so he is a Musician ; and in doing well, and so he is a Physician ; and because Christianity is more a practick then speculative Science, he hath his denomination *Chiron*, from *χείρ*, *manus* the hand, not from the head : Lastly, suffering is a part of Christianity, and so *Chiron* patiently suffered the wound of *Hercules* his arrow. 6. *Chiron*'s feet were wounded, before he was admitted amongst the stars ; so our affections must be mortified, before we can attain Heaven. 7. *Chiron*'s pain made him desire to die ; so affliction makes us weary of this world, and fits us for Heaven. 8. *Chiron* hath his Altar still before him, and his Sacrifice in his hand ; so Christ our Altar, must be still in our eyes, and our Spiritual Sacrifices still ready to be offered. 9. In that a *Centaur* had so much knowledge ; we see that sometimes in mis-shapen bodies, are eminent parts, as were in *Aesop*, *Epictetus*, and others. 10. *Achilles* so valiant, *Hercules* so strong, *Apollo* so wise, yet were content to learn of a deformed *Centaur* ; so all should hearken to the Ministers doctrine, be his life never so deformed ; though he be a *Centaur* in his life, yet he is a Man, nay, an Angel in his doctrine.

### C I R C E.

**T**He daughter of *Sol* and *Perfis*, and by her Grand-child of *Oceanus* : She was a Witch, and skilful in Herbs ; she poisoned her Husband, King of *Scythia* ; and for her cruelty was banished thence, and carried by her Father *Sol* in a Chariot, and placed in the Island *Circæa*. She turned *Ulysses* fellows into Swine, but over him, she had no power ; she could

not procure the good will of Glaucus, who loved Scylla better than Circe. She infected the water, in which Scylla was wont to wash, and (having touched this water) was turned into a Sea Monster.

### The INTERPRETER.

1. **C**irce was a famous Witch, who was said to transform Men into Wolves, Bears, and other Beasts; which is not true indeed, for the Devil cannot cause such a transformation, because it is a kinde of creation, proper to God only, who could change *Lots* wife into a Pillar of Salt, and *Nebuchadnezzar* into a beast. But these transformations of witches, are only melancholly conceits and distempers of the imagination caused by herbs or ointments, or else they are delusions of the eye. 2. *Circe*, saith *Nat. Comes*, is the mixture of the Elements, which is caused by heat and moisture. The four Elements, are the four handmaids; she is immortal, because this mixture is perpetual; and the strange shapes shews the variety of our strange forms, brought in by generation; she hath no power over *Ulysses*, because the soul cometh not by mixtion of the Elements or Generation. 3. By *Circe*, I suppose, may be fitly understood Death, caused by *Sol* and *Oceanus* Grandchild; because death and corruption proceed out of heat and moisture; the poisoning of her husband shews, that death is no acceptor of persons. *Sol* carried her in his chariot, for where the Sun shines, there is death and corruption. Her turning of men into beasts, shews, that man is like the beast that perisheth; yet a living dog, is better then a dead man. But she hath no power over *Ulysses*; that is, over the soul, which is immortal, death hath no power. The four handmaids that gathered poison for her, were *Adams* pride, gluttony, infidelity, and curiosity, which made *Adams* death poison all his posterity. 4. By *Circe* may be meant the Devil, who hath caused beastly dispositions in the nature of man, and hath poisoned us all; as *Circe* infected *Ulysses* fellows, but not himself; so he poisoned *Job's* body, but had no power over his soul. And because God had set his love upon man, and had rejected him for his pride, being an Angel; he to be revenged, poisoned man, as *Circe* did *Scylla*. 5. *Circe* is physical knowledge, consisting



consisting much in Herbs : She is the daughter of *Sol*, because Herbs proceed of his heat. She turneth men into beasts, because some Physicians searching too much into nature, become beasts in forgetting the God of Nature. She dwelt on a Hill full of Physical Simples, to let us understand wherein the Physicians skill and study lieth. He hath no power over *Ulysses*, the soul ; but the bodies of men he may poyson or preserve. His four Handmaids are Philosophy, Astronomy, Anatomy, and Botany, or skill of Simples. 6. Sin is *Circe*, chiefly Drunkenness and Whoredom, which poyson men, and turn them into Swine. *Circe* hath both a Cup and a Rod, with which she poysoneth men ; so in sin there is a Cup of pleasure, and the Rod of vengeance. Though *Ulysses* fellows were poysoned, yet he would not himself be enticed by *Circe* ; but by means of the herb *Moli* and his sword, he defended himself, and made *Circe* restore his fellows again to their wonted shapes. So Governors and Magistrates must not be overtaken with the *Circe* of drink and fleshly pleasure, howsoever others are ; but they must use *Moli*, that is. Temperance in themselves, and use the sword against this *Circe* in others.

## COELVS.

**T**His was the son of *Æther* and *Dies*, who married with *Terra* ; and of her begot Giants, Monsters, Cyclopes, Harpies, Steropes, and Brontes. He begot also of her the Titans and Saturn. Mother-Earth being angry that *Coelus* had thrown down his sons to Hell, caused the Titans to rebel against him, who thrust him out of his Kingdom, and Saturn cut off his testicles. Out of the drops of blood which fell from them, the Furies were ingendred.

## The INTERPRETER.

1. **C**oelus and Terra make an unequal match, therefore of them proceed strange and monstrous children. The matches of Nobles and Peasants prove for the most part unfortunate and mischievous.

*Siqua voles aptè nubere, nube pari.*

2. By

2. By *Cælus* I understand the upper Region of the Air; for the Air is called Heaven, both by Poets and Divine Scripture. This may be said to be the son of *Æther* and *Dies*, not onely because it is always clear, free from clouds and mists, but because also it hath the nature of Elementary fire, to which it is next; for it is hot and dry, as that is. And more properly may this fire be called *Æther* from its continual burning, then the Heaven which hath no Elementary heat at all. His marriage with the Earth, of which, *Titans*, *Cyclopes*, &c. are procreated doth shew, that those fiery Meteors in the upper Region of the Air, are procreated by its heat and motion, of these thin and dry smoaks which arise out of the Earth. The names of *Steropes* and *Brontes* shew, that lightning and thunder are generated there, in respect of their matter; which being received within the clouds of the middle Region, cause the rumbling, as if there were some rebellion and wars within the Clouds. *Saturn* his son, that is, Time the measurer of Heavens motion, shall geld his Father, that is, the Heaven shall grow old, and in time shall lose that power of Generation; for this shall cease when there shall be a new Heaven. And upon this new change in the Heaven, the Furies shall be engendered, that is, the torments of the wicked shall begin. 3. They that geld ancient Records, Fathers, and Scripture, are like *Saturn* rebelling against Heaven, being encouraged thereto by those spiritual monsters, enemies of truth, who were thrust down from Heaven, and that light of glory wherein they were created, unto the lowest Hell; and of this gelding proceeds nothing but Furies that is, Heresies, Schisms, Dissentions. 4. *Saturninus*, *Tatianus*, and his Schollers; the *Encratites*, *Origenists*, *Manicheans*, and all other Hereticks who have condemned Matrimony as an unclean thing, and not enjoined by God; they are all like *Saturn*, being assisted by their brethren the monsters of Hell; and do what they can to geld their Father *Adam* of his posterity, and to rebel against Heaven; and what ensueth upon this gelding or condemning of Wedlock, but Furies and all kinde of disorder and impurity? 5. The Children of Heaven and of the Light, must not (as *Cælus* did) joyn themselves in their affections to the Earth; for of this union shall proceed nothing but Monsters, to  
wit,



wit, earthly and fleshly lusts, thoughts and works which will rebel against our Souls, and geld us of all Spiritual Grace, and of our interest in the Kingdom of Heaven, and then must needs be engendred the Furies, to wit, the torments of Conscience.

## CORONIS.

Hyginus,  
l. 1.

**S**He was the daughter of Plegeas, whom Apollo begot with childe, and gave the Raven charge to look to her. But Apollo with his arrows, killed Coronis for lying with Chylus. And having cut Æsculapius out of her Belly, bred him, and turned the colour of the Raven that kept her, from white to black.

## The INTERPRETER.

Lib. 2.  
In Corinth.  
Pythio.  
Ode 3.

1. **H**YGINUS will have Coronis killed by Apollo, but Pausanias writes, That she was killed by Diana, 'Αμυμονόνης τ' ἐς τ' Ἀπόλλωνα ὕβρεως, to revenge the wrong offered by her to Apollo. So Pindarus affirmeth, that she was killed by Diana's Golden Arrows, Σεμείσα χρυσόις τόξοισιν ὑπ' Ἀρτέμιδος, both may be true; for either they both shot at her, or else she was killed by Apollo's command and authority, and by Diana as the executioner. 2. Here we see, that adultery hath been of old, punished with death. 3. If corporal adultery be thus severely punished, what plagues must spiritual adulterers look for, who forsake God their true Husband, and go a whoring after other gods? 4. If the anger of these supposed children of a false god, be not in vain, as Pindarus saith, Χόλος ἐκ ἀλιδίου γίνεται παιδῶν θεός. How dare we slight the anger of the true Son of the living God, whom we offend daily? 5. Coronis is killed by Apollo's and Diana's arrows, that is, killed by the Pestilence; for the Sun and Moon by their heat and influence, as they are the causes of Generation, so they are of Corruption. By their Arrows, that is, their Beams, the Air is oftentimes infected with pestilential vapors. So Homer calls the plague that was sent by Apollo among the Grecians, his Arrows;

Pythio.  
Ode 3.

Τίονα

Τῶν δὲ Δαναῶν ἡμὰ δῆκρυα σοῖσι βέβηκον.

*Iliad. l. 1.*

6. This judgment fell upon *Coronis*, because she married, as *Pindarus* saith, κρυβδ' ἄν πατρὸς, without her fathers knowledge. By which, we see how dangerous and offensive it is to God, for children to marry without their parents consent. 7. *Diana* killed *Coronis*, by the command of *Apollo*, by which may be meant, that as the Moon hath her light from the Sun, so she by her vertue oftentimes worketh upon sublunary things. 8. Although *Apollo* killed the Mother, yet he preserved the childe *Æsculapius*, and rescued him out of the fire, in which *Coronis* dead body was burning. How much more ready will our Heavenly Father be, to deliver us from the fire of persecution; as he did the three children out of the furnace of *Babylon*; he hath promised, that when we walk through the fire, it shall not burn us. 9. *Coronis* was the daughter of *Phlegias*, *Nat. Comes* which signifieth the heat of the Sun, for φλέγειν is to burn; *l. 4.* so then *Æsculapius*, that is, Physical simples, and health, are begot of *Apollo*, and of the daughter of *Phlegias*, that is, of the influence and heat of the Sun. 10. *Apollo* delivered *Æsculapius* from the fire, whilst his Mothers body was burning. *Pausanias* saith, it was *Mercury* that rescued him. *In Corinth.* I think by this they meant, that the force of Physical herbs depends on the Sun; and that without the help and influence of the Sun, there could be neither physick nor health. So, for the knowledge of most physical herbs, we are beholding to *Mercury*, that is, to Merchants, who by their Navigation have discovered to us, the use of Foreign Simples.

## CORYBANTES or CURETES.

**T**hese were the Priests of *Cybele*, who first dwelled upon the Hill *Ida* in *Sicily*; whose Mothers name also was *Ida*, and their Fathers name *Dactylus*, whence they were called *Idæi Dactyli*. These preserved *Jupiter* from being devoured by his Father *Saturn*, by beating of brazen instruments, that the chilles voice should not be heard. *Natal. Comes, l. 9. c. 7.*

The



## The INTERPRETER.

1. **B**Y these *Curetes* may be meant the winds, who may be called the Priests or Servants of *Cybele*, that is, of Earth, for she was the great Mother. The winds are subservient to the Earth, in raising of rain, and conveying it to the Earth, in drying up the Earths superfluous moisture; in tempering the Suns excessive heat, and refreshing the air, by which all vegetables are cherished and prosper, and the Earth made a fruitful Mother. 2. These *Corybantes* preserved *Jupiter* from being devoured by his Father *Saturn*, when they beat their musical instruments. By which may be meant, that *Jupiter*, that is, the air, is preserved by the winds from pestilent vapors, and from the hurtful influence of the Heavens, chiefly from the Suns scorching heat, which would corrupt and infect the air, and destroy the Creatures living in it, if it were not for the winds; so those climates are most subject to pestilences, where the winds blow seldom. Hence these *Curetes*, or Winds, are called by *Orpheus* *κωρύβοι πνοιαί κόσμου σωτήρες*. 3. *Jupiter* is preserved by the musick of these *Curetes*; so is the World, by the order and harmony of its parts. 4. *Cybele* was worshipped by these *Curetes*, whilst they danced in their armor, and beat their musical instruments; to let us see the use of musick in divine service, and that cheerfulness is required in the service of God. 5. *Ovid* saith, that they were begot
- Metam.* 1. of a great showre of rain, *Largoque satus Curetas ab imbri*; which confirms the former opinion of the Winds; for of much rain, are begot great winds. And therefore commonly after a great glut of rain, great and impetuous winds blow. But *Sabin* upon that place of *Ovid*, thinks that these *Curetes* were a multitude of foolish people met together in *Crete*, as if that Countrey had rained Fools. And that these were Fools, is likely, saith he, by their shaking and turning of their heads, and jangling of Bells about them, and by frequenting *Jupiter's* Court; for such fellows are entertained in Princes Courts: Besides, the shaving of their hair upon their forehead, doth intimate so much; for they are called *Curetes*, from shaving their foreheads, and Fools use to be so shaved. But I think they rather shewed their wisdom
- από τῆς  
κωρύβης.
- από τῆς  
κωρύβης.

wisdom then folly in this : For they were thus shaved, that their enemies might not catch them by their Forelocks, as once they did ; neither could they be Fools that preserved *Jupiters* life, and fed him, from whence they were called *Curetes*. And indeed they were *Jupiters* Lifeguard, who are ἀπὸ τῆς commended for their skill in handling of their arms; so that *ἑρμῆ* at once they could both dance and fight; therefore called the *αἰ*. dancing gods; & from their brazen targets they called them *δαῖς χαλκασίδας*. And because of their vigilancy, they ὀργῶσι were named *Corybantes*, as if they used to sleep but little, and ἡσίοι. that with their eyes open; for so *κορυβαντιζέειν* signifieth, to shew that such as guard Princes should be skilful soldiers, well-armed, and vigilant. 6. The superstitious *Gen-* *Plin. l. 11.* *tiles* thought that these *Corybantes* did send Phrensies and *c. 7.* other mad diseases among men, which kept them from sleep. And so *Corybantia* in *Pliny* seemeth to signifie in *Cor-* *Def. Med.* *rens* his opinion. But *Turnebus* thinketh that this word sig- *τὸ κ.* nifieth, rather the place where mad-men were cured by the *Adver. l.* *Corybantes*; and so in *Aristophanes* *κορυβαντιζέειν*, is to de- *13. c. 24.* fire the help, and cure of the *Corybantes*. 7. *Regius* upon that place in *Ovid* abovenamed, will have these *Curetes* to be overthrown for their prophaneness, by *Jupiter* with rain; and so they were turned into Toadstools; but *Jupiter* wanting men to worship him, metamorphosed these Toadstools into the same *Curetes* again. By this we may see what we are by sin, even Toadstools, or rather worse; but by Grace and Repentance, of Mushrooms we become Men. 8. *Seneca*, *Clemens Alexandrinus*, *Eusebius*, and some others, In *Hercul.* make these *Corybantes* and *Curetes* to be different people, but *Oct.* agreeing in their kind of exercise and Divine service; one- *In Protrep.* ly I finde that madness is attributed rather to the *Coryban-* *Præ. Ev.* *tes*, then to the *Curetes*, *Non acuta sic geminant Corybantes* *l. 2. c. 5.* *æra, tristes ut iræ-- de convivâ Corybanta videbis.* Anger and *Horat. l. 1.* Wine make men as mad as the *Corybantes*. And in *Aristo-* *Juven.* *phanes*, *ἄφρονες* and *κορυβαντιζέειν*, that is, to be mad, *Sat. 5.* and to play the *Corybas*, is all one. But this madness was *In Vespis.* voluntary and fictitious, not natural, or else it was caused by Satan, to confirm Superstition; and therefore *Lucian* calls it *κακοδαιμονία*. And indeed, their mad Enthusiasms *Eras. in* were from an evil spirit, not from God, although *Cybele*, *Adv.* whom



whom they worshipped, was counted the Mother of the gods; and she is styl'd by *Catullus*, *Domina Entheata*, the Divinely inspired Mistress. Such as these *Corybantes*, were the mad Priests of *Baal*, who cut themselves; and so were those idolatrous Priests in *Brasil*, of whom *Lerius* writes; and those of whom *Apuleius* speaks, *Qui fanaticè absonis ululatibus constrepentes pervolitant cervices lubritis intorquentes motibus, crinesq; pendulos in circulum rotantes, & nonnunquam morsibus suos incurfantes musculos*. The Devil delights in cruelty, and he hath not wanted at all times, such wicked Priests to serve him, who take more pains to go to Hell, than we to obtain Heaven; who will scarce spare a little of our ill got goods in the service of the true God; whereas they spared not their limbs and lives in the service of Satan. And how abominable their service was, being grounded upon the murder of one of their brothers; and how filthy, and beyond all modesty, their behavior was in their Sacrifices, may be seen in *Clemens Alexandrinus*, and out of him in *Eusebius*. How much then are we bound to God, who hath delivered us from that slavery, and hath made us partakers of the Purity and Light of the Gospel? 9. These *Corybantes* are called by the Poets, *Semiviri Phryges*, from their effeminateness, and gelding of themselves; and its thought that they were the same with *Lares Compitales* or *Semitaes*, whose Images were set up in streets and high-ways, pointing out with their finger the right way to travellers, therefore called *Idæi Dactyli* and *Digititii* by the Latins, as *Del Rius* sheweth. These *Corybantes* also kept a continual jangling with cymbals and brazen drums; some think they were called *Curetes à curando*, from the care they took of *Jupiter* in his youth; but they who hold them to be *Jupiters* children, call them so from their care of him in his old age, and of his funeral; and that they dwelt in *Creta*, which from them, as *Pliny* and *Solinus* observe, was called *Cureta*. But *Salust*, as *Lactantius* cites him, saith, That these *Curetes* were said to breed and feed young *Jupiter*, because they were the first that taught Religion, and the service of God; whereas indeed, they were the first that taught superstition. And as they used to be mad themselves, so they caused madness in others; the old Proverb is true, *Such Priest, such People*.

Meta. l. 8.

In Protrep.  
In Præp. E.  
vang. l. 2.  
6. 1.

In Sen.  
Thyest.

De Falia,  
Rel. l. 1.  
c. 21.

If the Priests be mad, the people cannot be sober. I wish there were fewer of these *Corbyantian* Priests amongst Christians; who though they do not jangle with Bells and Drums, dance in their Armor, and clash their Swords, yet they jangle too much with their Tongues; which causeth beating of Drums, and too much clashing of Arms and Swords amongst Christians. And indeed we have Priests, no less giddy-headed then these *Curetes*; but I wish they would not onely keep a jangling with their Tongues, but also point out to us the way to Heaven with their fingers; for true Religion and Piety, consisteth both in doing well, and in speaking well. The hand must go along with the tongue; and let them learn to subdue the lust and concupiscence of the flesh, not by gelding themselves with these *Galli*, or Priests of *Cybele*, or the *Origenists* of old, but by true mortification and repentance: And if they will be called the sons of God, let them be as careful of his service or honor, as the *Curetes* were of *Jupiters*, and as vigilant over themselves and flocks, as the *Corybantes* were over the young Prince.

### CUPIDO.

OF Cupids Parents; some say he had none at all, others, that he was engendred of Chaos without a Father. Some say, he was the son of Jupiter and Venus, others of Mars and Venus, others of Vulcan and Venus, others of Mercury and Venus, &c. He was the god of Love, painted like a childe with wings, blinde, naked, crowned with Roses; having a Rose in one hand, and a Dolphin in the other, with Bow and Arrows, &c.

### The INTERPRETER.

1. I finde *Cupid* painted sometime standing close by *Fortune*, to shew how much *Fortune* prevails in *Love* matters; and sometimes I finde him standing between *Mercury* and *Hercules*, to let us see, that *Love* is most prevalent when it is attended on by *Eloquence* and *Valor*. 2. There is a twofold *Love*, to wit, in the Creator, and in the Creature. Gods love is twofold, inherent in himself, and this is eternal as himself; therefore hath no Father nor Mother; or, transient to the Creature. This *Love* was first seen in creat-  
ing



(a) *Passio  
mouetur  
ab objecto.*

ting the *Chaos*, and all things out of it, therefore they said that Love was engendered of *Chaos* without a Father : and when they write that *Zephyrus* begot *Cupid* of an Egg, what can it else mean, but that the Spirit of God did manifest his love in drawing out of the informed and confused Egge of the *Chaos* all the Creatures ? The Love of the creature is two fold, according to the two fold object thereof, to wit, God and the creature : that love by which we love God, is begot of *Jupiter* and *Venus*, that is, God ; and that uncreated in beauty him is the cause of this love: and because the main and proper object of love is beauty ( for we do not love goodnesse, but as it is beautifull ) and it is the object that moveth and stirreth up the (a) passion; therefore *Venus*, goddesse of Beauty, is still the mother of *Cupid* or Love; which notwithstanding hath many Fathers, because this general beauty is joyned to many particular qualities, which causeth love in men according to their inclinations and dispositions : some are in love with warres, and count military skill and courage a beautiful thing, so this love is begot of *Mars* and *Venus*; others are in love with Eloquence, and think nothing so beautifull as that, and so *Mercury* and *Venus* are Parents of this Love: some love Musick and so *Apollo* begets this *Cupid*; and so we may say of all things else which we love, that there is some quality adherent to beauty, either true or apparent, which causeth love in us. Now that love, which all creatures have to creatures of their own kind in multiplying them by Generation, is the childe of *Vulcan* and *Venus*; for it is begot of their own naturall heat and outward beauty : by beauty, I mean whatsoever we account pleasing to us, whether it be wealth honour, pleasure, vertue, &c. 3. The reasons why Love was thus painted, I conceive to be these ; *Cupid* is a childe, because love must be still young, for true love cannot grow old, and so dy; *Amor qui desinere potest, nunquam fuit verus*. He hath wings, for love must be swift ; he is blind, for love must wink at many things, it covereth a multitude of sins; he is naked, for amongst friends all things should be common: the heart must not keep to it self any thing secret, which was the fault that *Dalila* found in *Sampsons* love ; he is crowned with roses, for as no flower so much refresheth  
the

the spirits, and delights our smell as the Rose ; so nothing doth so much sweeten and delight our life as Love ; but the Rose is not without prickles, nor love without cares. The crown is the ensign of a King, and no such King as Love, which hath subdued all creatures ; rational, sensitive, vegetative, and senseless have their sympathies. The Image of a Lionesse, with little *Cupids* playing about her, some tying her to a pillar, others putting drink into her mouth with an horn, &c. do shew how the most fierce creatures are made tame by love ; therefore he hath a Rose in one hand, and a Dolphin in the other, to shew the quality of love, which is swift and officious like the Dolphin, delectable and sweet like the Rose : his arrows do reach us, that Love wounds deeply, when we cannot obtain what we love : some of his arrows are pointed with lead, some with gold : he is wounded with a golden arrow, that aims at a rich wife, and cannot obtain her ; to be wounded with leaden arrows, is to be afflicted for want of ordinary objects which we love : and so his burning torches shew, that a lover is consumed with grief for not obtaining the thing loved, as the wax is with heat : *Ardet amans Dido ; uritur infelix ; Cæco carpitur igne ; Est mollis flamma medullas ; Hæret lateri lethalis arundo, &c.* These are my conceits of *Cupids* picture ; other *Mythologists* have other conceits, applying all to unchaste and wanton love, whose companions are drunkenness, quarrelling, childish toys, &c.

### CYCLOPES.

**T**hese were the sons of Heaven, their mother was Earth and Sea ; Men of huge stature, having but one eye, which was in their forehead ; they lived upon mans flesh : *Polyphemus* was their chief, he was their shepherd, and in love with *Galathea* ; he having devoured some of *Ulysses* his fellows, was by him intoxicated with wine, and his eye thrust out. These *Cyclopes* dwelt in Sicily, and were *Vulcans* servants in making *Jupiters* thunder, and *Mars* his Chariots, &c.



## The INTERPRETER.

Bronte,  
Steropes,  
Harpies,  
Pyracmon.

1. **B**Y the *Cyclopes* is meant water; for they were begot of *Neptune* and *Amphitrite*, as some say; and yet they were servants to *Vulcan*, which is fire; to shew, that in generation, the fire can do nothing without water, nor water without fire. 2. These *Cyclopes* are by some meant the vapors, which by the influence of Heaven, are drawn out of the Earth and Sea, and being in the air, engender Thunder and Lightning to *Jupiter*, as their names shew; they dwelt in *Sicily*, about the Hill *Aetna*, because heat is the breeder of Thunder; they were thrust down to Hell by their Father, and came up again; because in the cold Winter these vapors lie in the Earth, and by heat of the Spring are elevated. Wise *Ulysses* overcame *Polyphemus*; that is, man by his wisdom and observation found out the secrets of these natural things, and causes thereof. *Apollo* was said to kill these *Cyclopes*, because the Sun dispelleth vapors. 3. I think by these *Cyclopes* may be understood the evil spirits, whose habitation is in burning *Aetna*, that is, in Hell burning with fire and brimstone, being thrown down justly by God from Heaven for their pride, but are permitted sometimes for our sins to rule in the air, whose service God useth sometimes, in sending thunder and storms, to punish the wicked, they may well be called *Cyclopes*, from their round eye and circular motion: For as they have a watchful eye, which is not easily shut, so they compass the earth to and fro. They may be said to have but one eye, to wit, of knowledge, which is great; for outward eyes, they have not. Their chief food and delight is, in the destroying of mankind. *Polyphemus* or *Belzebub* is the chief, who having devoured *Ulysses* fellows, that is, mankind, the true *Ulysses*, Christ the Wisdom of the Father came; and having poured unto him the full Cup, or the Red Wine of his wrath, bound him, and thrust out his eye; that is, both restrained his power and policy. These evil spirits, because they are the chief sowers of sedition and wars among men, may be said to make *Mars* his chariots. 4. Here we see that little *Ulysses* overcame tall *Polyphemus*; Policy overcomes strength. 5. We see also the

the effects of drunkenness, by it we lose both our strength, and the eye of reason. 6. *Servius* [*in lib. 3. Æneid.*] thinks that *Polyphemus* was a wise man, because he had his eye in his forehead near the brain; but I say, he was but a fool, because he had but one eye, which onely looked to things present: he wanted the eye of providence, which looks to future dangers, and prevents them. 7. Here we are taught to beware of cruelty and security, for they are here justly punished. 8. The State of *Rome*, which at first had two eyes, to wit, two Consuls, became a *Polyphemus*, an huge body with one eye, when one Emperour guided all; this Giant fed upon the flesh of Christians in bloody persecutions; but when she was drunk with the blood of the Saints, *Ulysses*, that is, wise *Constantine*, thrust out the eye, and weakned the power of *Rome*, of that Giant which had made so much thunder of Warre in the World, and so many Chariots of *Mars*. 9. A Commonwealth without a King, is like great *Polyphemus* without an eye; and then there is nothing but (a) Cyclo- (a) Cyclo-  
men feeding on the flesh of the poor; then is nothing but *pum vita*.  
intestine Wars and broyls, the servants of *Vulcan* making  
thunderbolts and Chariots for *Mars*; *Ætna* (b) resounding (b) Reso-  
with the noise of their hammers on the anvil. *nat positis*;  
*Brontesque, Steropesque, & nudus membra Pyracmon.* *incudibus*  
So it was in Israel, when every man did what he listed. *Ætna*.  
10. An envious man is like (c) *Polyphemus*, he hath no (c) *Invidus*  
charitable eye: he feeds and delights himself with the ru- *non videns*.  
ine and destruction of other men. 11. The Sun in the  
firmament, is that great eye in the forehead of *Polyphemus*,  
which is put out oftentimes by vapours and mists arising  
out of the earth.





## CHAP. IV.

D.

### DEDALUS

**H**E was a famous Artificer, who having killed his sisters son, fled to Creta, and was entertained of King Minos, whose wife Pasiphae being in love with a Bull, or a man rather of that name, she obtained her desire of him by the help of Dædalus, who shut her within a wodden Cow; and she brought forth the Minotaur, or man with a Bulls head, which the King perceiving, shut the Minotaur, and Dædalus with his son Icarus, within the Labyrinth that Dædalus had made: but by a thred he got out, and flew away with wings, which he had made for himself and Icarus; who not obeying his fathers advice, but flying too near the Sun, fell and was drowned: the wings he used were Sails and Oars.

### The INTERPRETER.

1. **P**asiphae being taken with the love of Astronomy, and with the knowledge of the twelve celestial Signs, especially of the Bull, which Dædalus taught her, gave occasion to this fiction of Pasiphaes falling in love with the Bull. 2. Dædalus was a cunning Artificer, who found out divers tools and instruments for workmen; and the first that either made Images, or made their eyes moveable. Hence cunning engins and works, are called, *Dædali machæra*, *Dædalea opera*. 3. Hell is the labyrinth into which we were cast for our sins, by a juster Judg then Minos: and should have been devoured by Saran the Minotaur, had not Christ helped us out by the thred of his Word, and wings

of Faith. 4. They that give themselves to unlawfull pleasures, with *Pasiphae*, shall bring forth that Monster which will devour them. 5. *Dedalus* made this Labrinth, and was cast into it himself; So, the wicked are caught in their own Nets, and fall into the pit, which they dig for others. 6. *Dedalus* was guilty of murther, therefore is justly pursued; for murther is never secure. 7. *Icarus* is justly punished, for refusing to hearken to his Fathers counsel; a good Lesson for all children. 8. Let us take heed of curiosity, pry not too much into the secrets of God, lest we have *Icarus* his reward: for all humane reason is but waxen wings. 9. Here we see for the most part that young men are high-minded and proud, but pride alwayes hath a fall. 10. Astronomers, and such as will undertake to fore-tell future contingencies, or will take upon them such things as passe humane power, are like *Icarus*; they fall at last into a sea of contempt and scorn. 11. The Golden mean is still best, with what wings soever we fly, whether with the wings of honor or wealth, or of knowledge and speculation, not to fly too high in Pride, nor too low in baseness. 12. If we will fly to Christ with the wings of Faith, we must not mount too high in presumption, nor fall to low in desperation. 13. We see by *Pasiphae*, that a dishonest and disloyal woman will leave no means unattempted to fulfil her lustfull and wanton desires. 14. Many women are like *Pasiphae*, outwardly they seem to be mortified, having the skin of a dead Cow, or wooden cover; but within they burn with wanton lust.

### D A N A E.

**S**He was the Daughter of Acrisius King of the Argivi, who understanding that her son should be his death, shut her up within a brazen Tower, with her Nurse into whose bosom Jupiter descended in a shour of Gold, and of her begot Perseus, who with his Mother Danae were put into a Chest or Ark, & so committed to the mercy of the Sea; but the Ark arrivyng at the Isle Seriphus, where Polydectes was King, his Brother Dictys as he was fishing, found the Ark, which he opened, and found Danae, with her child, whom he brought home to his own house

Nat. Com.

l. 7. c. 18.



and maintained them. Afterward, Perseus did many brave acts, as may be seen in his life.

## The INTERPRETER.

- Iact. de fal. rel. l. 1. 6. 11.* 1. **J**upiters falling into Danaes lap, in a showre of Gold, was to signifie, that he, or some other rich man, under that name, by flinging good store of Gold into her lap, obtained her favor and good will to lie with her; by which we see how Gold can overcome Virginity, yea, brazen Towers. *Aurum per medios ire satellites, & perrumpere amat castra potentius ictu fulmineo.* 2. By Danae may be meant Learning; which by Acrisius, the Scholar, or Learned man, is hid and shut up within the Tower of his Brain, till Jupiter, or some rich and potent man, by gifts and rewards, court her, aid, cherish, and excite her; by which means Perseus is begot, that is, learned Books are sent abroad, which destroy Medusa, that is, Ignorance, which turneth men into stupid stones; and Andromeda, by this means, is delivered from the Seamonster, that is, by the means of learned Books, men are freed from many dangers, even from death and mortality it self. For as Perseus was received among the Stars, so Learning is immortal, and shineth in the night of Death; but in this age we have few Jupiters, to encourage and incite learning with showres of Gold; nay, rather the Gold which was heretofore showed down upon learned men, is now violently carried away, partly by the one-eyed Arimaspi, and partly by the greedy Griffons of this age, who build their nests with sacrilegious gold, which will minister occasion of continual wars between these two. 3. Perseus, the son of Danae, received from the Muses or Nymphs, as Pausanias writes, or from Minerva, as others, a Helmet and Wings, by which he overcame Medusa, and escaped by flight in the air from Medusa's sisters, when they pursued him. He overcame also Bacchus; by which may be meant, that by the help of Learning, we both escape danger, and overcome Medusa, that is, ignorance; and Bacchus, that is, intemperance; and flie aloft upon the wings of honor and fame. 4. Perseus was begot of Danae, by the help of Gold, ἀπὸ χρυσῆ αὐτοῦρου.
- Horat.*
- Del. Rius in Sen. oct.*
- In Corintb.*
- Pind. Od. 12.*

*ἄφροπυρον*, saith *Pindarus*, flowing freely, and abundantly; and was preserved from *Medusa*, by the help of a Virgin, he means *Pallas*; to let us see, that Bounty is the life of Vertue; and that the single life is a great help to further it. 5. It is thought, and it is most likely, that *Danae* was deflowred by her uncle *Prætus*, who either corrupted her self, or her Keepers, with good store of Gold, which the Poets call, a showre of Gold. So multitudes of Iron darts, is called by *Virgil*, an Iron showre of darts, *Telorum ferreus imber*. And here we see, how ready wicked people have been in all times, to make God the author of sin, and to impute their abominations to him. 6. Though *Perseus* was begot of an incestuous marriage, yet he was an excellent man, and very fortunate in all his enterprises; who had got great wealth by the death of *Medusa*, by the help of which, and by his own wisdom, signified by *Minerva's* Target, which she bestowed on him; by the means also of his celerity, expressed by his Heel-wings; and of his cunning, represented by *Mercuries* Sword; and of his secrecie in counsels, expressed by *Orcus* his Helmet. I say, by all these means, he became very famous and successful, which might be the reason, why he was called *Jupiters* son. And thus God bestows his outward blessings upon whom he pleaseth. 7. Though *Danae* was shut up within the Brazen Tower, yet she was not secure from temptation and sin. And what wonder, seeing the Angels were not secure in Heaven, nor *Adam* in Paradise: We ought therefore to be watchful in every place, seeing no place is privileged from temptation. 8. Seeing *Jupiter* got within the Brazen Tower, by this may be meant, that no place can exclude the presence of God; and that no sin can be so privately acted, which shall not be known. 9. In that *Danae* and her son are preserved on the Sea, and entertained in a strange Country; we may see the Providence of God, and the Inhumanity of a Father to his Childe, who found more favor in the Sea, and in a strange Country, then at home of her own father.



## DANAUS.

Hygin. l. 1.  
Apoll. l. 2.

**H**E was King of the Argivi, from whom the Græcians are called Danaï; he was the Son of Belus, and Brother to Egyptus, who forced him to marry his fifty Daughters to Egyptus his fifty Sons; but in one night the women, being commanded by their Father Danaus, murdered all their Husbands; only Hypermnestra spared her Husband Lynceus. The punishment of these daughters in hell, is that they are perpetually drawing of water in a sieve, or filling a perforated vessel, which flows out as fast as they put in.

## The INTERPRETER.

1. **T**Hese Danaides, so called from their Father Danaus, and Belides, from Belus their Grand-father, are tormented in hel, for their murder, though they were commanded to it by their Father; we may learn hence, that we must not obey our earthly fathers in things that are unlawfull; we have a Father in Heaven, whose commands must be preferred to our earthly Parents. 2. By this also we see that murder, and indeed all other sinnes, not repented of, are not onely punished in this life, but also hereafter eternally in hell, of which the Gentiles were not ignorant; how carefull then should we be of our actions? 3. In the punishment of Danaus daughters, we may see the condition of covetous and ambitious minds, who are stil filling, and stil empty, and the more they have, the more they covet; *Crescit indulgens sibi dirus hydrops*; in no better condition are covetous men, then these daughters; *Affidue repetunt quas perdant Belides undas: urnasque frustra Danaides plenas ferunt; vos quoque urnis quas feratis irritus ludit labor.* 4. It seems by Lucian, that this Danaus was a hard Father, who dwelling in Argos a dry country, πολυσυΐον, caused his daughters, to go every day a great way to draw water, which might give an occasion to this fable, for hard and continual labor is an hel to lazy people. 5. It is good that parents employ their daughters, and keep them from idleness, which is the cause many times of their ruin; yet they must not impose

Horace.

Ovid.

Senec.

Troes.

Medea,

εκληρα-

ζωγῆ πατ-

ρυγατέρας,

ἡ αὐτῆς-

ζῆν διδά-

σκαι, &c.

in dial.

mar.

too much on them, nor trust them alone; for his daughter *Amymone* going one day to fetch water, was ravished by *Neptune*; by which perhaps may be meant, that she being weary of her labour and toyle some life, drowned her self; or else being over hot, might wash her self in the Sea, and so be drowned. 6. *Neptune* recompenceth *Danaus* for taking away his daughter, with a Well called from her name *Amy-mone*; by which his dry country was much refreshed. *Vives* *ibid.* thinks that he found out this Well himself; but however, *l. 18. c. 11.* by this we may see, that when God takes away one comfort he recompenceth it with another; by this gift of *Neptune* also may be meant, that Springs and Fountains have their originall from the Sea. 7. *Neptune* bestoweth this Spring of water upon *Danaus*, but he useth his own industry to find it out, and labour to dig it; so we must use our industry and diligence to find out, and make good use of the Springs of living water, which God hath revealed to us in his Word. 8. *Juvenal* complains of the Roman women in his time, who used not to murder their husbands as these *Belides*, did, but to poyson them; *Sat. 6.*

*Occurrent multæ tibi Belides, atque Eriphylæ,  
Mæne Clytemnestram nullus non vicus habebit.*

We cannot complain that our women, do often poyson or murder their husbands; but yet too many with the poyson and sharp swords of their tongues, murder them in their good names and estates; which is their second life; and we may complain of one Roman woman, called the Whore of *Babylon*, who hath poysoned more souls, then all the old Roman women did bodies. 9. The husbandmans toyle is like that of these *Danaides*, it is never at an end, *Agricolis redit labor actus in orbem*; and as their leaking Vessel was never full, so we are never filled with the fruits of the earth, *l. 3. de nat. rerum.* saith *Incretius*;

*Nec tamen explemur vitæ fructibus unquam :  
Hoc (ut opinor) id est, ævo florente puellas  
Quod memorant laticem pertusum congerere in vas:  
Quod tamen expleri nulla ratione potestur*

10. Ungrateful and forgetfull men, as also negligent and careless hearers of Gods word, are like these sieves of *Danaus* his daughter; they are still receiving, but are never the fuller



*In Pseud.* fuller, nor better. So *Plautus*, *In pertusum ingerimus dicta dolium, operam ludimus*. Hence it became a Proverb, 'Εἰς *Eras.* in *πιδον πατριμμένον ὕδαρ ἀντλῆς*, You draw water in a sieve, *adag. Plin.* that is, your labor is to no purpose; and yet we read, that *l. 28. c. 2.* *Tucia*, a Vestal Virgin, carried water in a sieve; but that *Pausan.* in *Corin.* was miraculous, or else an illusion of Satan. 11. Not one-

*Danaï ge-  
nus infame  
Hor.*

ly did these *Danaïdes* murder their husbands, but also *ἀποτέμνουσιν τὰς κεφαλὰς* cut off their heads, to shew to their Father, that they had done the fact: In which we may see the cruelty of some women; as the story of *Judith*, *Herodias*, the wife of *Mirk Antony*, towards the head of *Cicero*, and others can witness. And as these women did to their husbands, so hath that spiritual woman of *Babylon* done, in poysoning the peoples souls with error, and then in cutting off, by untimely death, the Princes, or heads of the people. 12. Here also we may see the judgment of God against incestuous marriages; here the husbands are murdered; the murderers lived in perpetual disgrace here, and afterward were tormented in Hell: The Father that made the match, was murdered by *Lynceus*, or *Linus*, his son in law. 13. We see that the evil which wicked men labor most to avoid, falls at last upon them; for *Danaus* understanding that one of his daughters husbands would kill him, caused him to instigate his daughters to this wicked murder of their husbands, thinking thereby to be secure; but he was deceived, for *Hypermetra* saved her husband, and he afterward killed his father in law. Thus wicked men can no ways flee from the judgments of God; there is neither strength nor wisdom, nor policy against the Lord. 14. In *Hypermetra*, we may learn to prefer Gods commands, and a good Conscience, to the unjust commands of Parents and Superiors, and rather to incur the displeasure of our earthly, then of our Heavenly Father; and to put on her resolution, namely, to suffer torments, rather then wrong Justice, or a good conscience.

*Hor. lib 3.  
Od. 1.*

*Me pater sevis oneret catenis,  
Quod viro clemens misero perperci;  
Me vel extremos Numidarum in agros  
Classe releget.*

15. Though commonly *Danaus* his fifty daughters are said

to draw water in Hell, yet there were indeed but forty eight; as we may see in *Pindarus*; for *Hypermetra* spared her husbands life, and *Amymone* was ravished by *Neptune*: So that these two had no hand in this murder.

Τεταρα-  
κοντα  
ἄνθρωποι  
διόλον.  
Pind. Od.

## DEUCALION.

**H**E was the son of *Prometheus* and *Pandora*, a just<sup>9</sup> and religious man, who was the first that built a Temple to the gods. When the Earth was drowned, he and *Pyrrha* his wife were saved on *Parnassus*; and being advised by *Themis*, they flung behinde them the Bones of Mother Earth, that is, Stones, and they became men and women; with which the Earth was again peopled.

## The INTERPRETER.

1. **D**euca<sup>10</sup>lion was said to make men of stones, because he brought them down from their habitation in the stony Hills, to dwell in the fruitful Plains below. 2. *Parnassus* on which he was saved, was called first *Larnassus*, from *λάρναξ* an Ark, or covered Cock-boat, in which, he and his wife were saved. 3. By the circumstances of the Dove, which *Deucalion* sent out, and by the Ark in which he was saved; it is plain, the Scripture hath been used in the contriving of this fiction. 4. *Deucalion* may be the type of a Minister; he must be the son of *Prometheus* and of *Pandora*, that is, he must have both prudence and forecast, as also all gifts fit for his function. His name should be *Deucalion*, which may be made of *διδω* to moisten or water, and *καλεῖν* to call; for their office is to water the barren ground of mens hearts, and to call them to repentance and grace. They must be just as *Deucalion* was, and build up the living Temple of God; they must strive to save both themselves and others, from the flood of Gods wrath; and if others will not be saved, yet let them do their duty, and be *Deucalions* still. and so they shall save themselves; when others shall perish. *Pyrrha* which may be derived from *πῦρ*, must be their wife; that is, they must have the fire of zeal, and Gods Word must be in their mouth, like a fire to burn up the chaff. *Parnassus* the Hill of the Muses, must be their place of retreat and abode; without University-learning they are not fit to save



*Ejusdem  
estreficere  
qui fecit,  
Tertul.*

*(b) Petro-  
nes Fest:  
Ruspices,  
Tertul.lib.  
1. de anima*

save themselves and others; and when they come down from *Parnassus*, or come abroad out of the Universities, they must strive of stones to raise up children to the God of *Abraham*; and they must fling behind them all earthly and heavy burthens, forgetting that which is behind, and striving to that which is before, and so they shall make the stony hearts of men, hearts of flesh. 4. By this fiction, the Gentiles might have taught themselves the Doctrine of the resurrection; for if stones cast on the ground could become men, why should they not believe that (\*) our bodies fallen to the earth shall in the last day resume their ancient form, by the power of him who first gave it? 6 Magistrates, and such as would bring rude and barbarous people to civility, and of stones to make them men, must have the perfections of *Deucalion*, prudence, religion, justice, &c. *Themis* or justice must be their counsellor, without which nothing should they do: but chiefly let them take heed of covetousness, they must cast the love of earthly things behind them, and so they shall make men of stones; that is, men will be content to forsake their stony caves and rocks, and will frame themselves to the City life. And what are men without (b) religion and civility but stones, representing in their conditions, the nature of the place where they live? 7. *Deucalion* turned stones into men, but Idolaters of stones make gods: such a god was *Jupiter Lapis* among the Romans, by whom they used to swear, and these stony gods turned the worshippers into stones; for *they that made them are like unto them, and so are all they that worship them*; the Idolater is a spiritual fornicator, committing whoredom with the earth, which affordeth the materials, and he brings in the form. 8. It is not the least happiness to hide oneself in *Parnassus* amongst the Muses; for a Scholar, to spend his time privately and quietly in his study, whilst the tumultuous floods of troubles and crosses prevail abroad in the world. 9. Here we see that God is a punisher of impiety, and a preserver of good men. 10. By *Deucalion* and *Pyrrha* may be understood water and fire, heat and moisture, of which all things are generated in the earth.

## DIANA.

**S**HE was the Sister of Apollo, and daughter of Jupiter and Latona, the goddess of hunting, dancing, childe-bearing, virginity, who still dwelt in Woods, and on hills; whose companions were the Dryades, Hamadryades, Oreades, Nymphs, &c. She was carried in a silver Chariot drawn with white stags; she was painted with wings, holding a Lion with one hand, and a Leopard with the other: on her altar men were sacrificed.

## The INTERPRETER.

1. **D**iana was wont to be painted sitting in a Chariot drawn with two horses, the one white, the other black; by which doubtless was meant both the swiftness of her motion, and the diversity of her aspects; for the white horse represented her brightness in the full, and the black her darkness in the wane or change. 2. Diana is the Moon, called Apollo's, or the Sun's Sister, because of their likeness in light, motion, and operations: The Daughter of God, brought out of Latona or the Chaos; she came out before her brother Apollo, and helped to play the mid-wife in his production; by which I think was meant, that the night, whereof the Moon is Ruler, was before the day, the evening went before the morning; so that the Moon did as it were usher in the Sun; therefore the Calends of the months were dedicated to Juno, or the Moon. She hath divers (a) names for her divers operations, as may be seen in Mythologists: in Macrobius she is called  $\pi\chi\eta$  fortune, from her variableness, as both being subject to so much changes, and causing so many alterations. Scaliger observeth that she was called Lya, or Iua, from *lues* the Plague, because she is the cause of infection and diseases, by which the Soul is loosed from the Body; she was called *Fascelis* from the bundle of Wood, out of which her Image was stoln, by Iphigenia Agamemnon's Daughter; but I should think, that she was called Lya, from loosing or untying the Girdle, which young women used to do in her Temple, called therefore  $\lambda\upsilon\sigma\iota\zeta\acute{\alpha}\nu\omicron\nu$ , in which Temple, Virgins, that had a mind to marry, used

(a) Juno, Luna, Diana, Lya, Hecate, Proserpina, Dytinniss, Aptina, Iucina,  $\pi\chi\eta$ , Fascelis,  $\chi\acute{\alpha}\nu\omicron\nu\iota\alpha$ .

first



first to pacifie *Diana* with Sacrifices. She was also called *χθονία*, that is, earthily; because they thought there was another Earth in the Moon inhabited by men. Doubtless in that they called her *Hecate*, or *Proserpina*, the Queen of Hell, they meant the great power that she hath over sublunary bodies; for all under the Moon, may be called *Infernus* or Hell, as all above her is Heaven; this free from changes, that subject to all changes. And perhaps she may be called *Hecate* from the great changes that she maketh here below, every hundreth year. She may be called *Diana* from her divine power, *Juno* from helping, *Proserpina* from her creeping; for though she is swift in the lower part of her *Epicycle*, yet in the upper part thereof she is slow; *Luna quasi una*, as being the onely beauty of the night; *Dyctinnis* from a net, because fishers and hunters use nets, and of these she is said to have the charge; for the Moon-light is a help to both: They called her *ἀστὴρ ἰν*, *quasi ἀστὴρ ἰν*, from cutting the air; *Lucina*, from her light; her hunting and dancing was to shew her divers motions, for she hath more then any Planet, six at least, as *Clavius* observes. Her virginity sheweth, that though she is near the Earth, yet she is not tainted with earthly imperfections. She is a help to child-bearing; for her influence and light, when she is at Full, is very forcible in the production & augmentation of things: Her conversing on Hills and in Woods, shews that her light & effects are most to be seen there; for all herbs, plants, and trees feel her influence, and because she hath dominion over the fiercest beasts, in tempering their raging heat by her moisture: She holds a Lion and Leopard in her hand, whose heat is excessive, but tempered by the Moon. Her silver chariot shews her brightness; the stags and wings do shew her swiftness: And because her light increasing and decreasing, appeareth like horns; therefore the Bull was sacrificed to her, as *Lactantius* observes. Her arrows are her beams, or influence, by which she causeth death and corruption: In respect of her corniculated, dimidiated, and plenary aspect, she is called *Triformis*, and *Trivia*, because she was worshipped in places where three ways met. The dancing of all the Nymphs and Satyrs, shews how all take delight in her light: her hunting is to shew how in her motion

• *Tria Vir-*  
*ginis ora*  
*Dianæ.*

tion she pursues and overtakes the Sun. 3. A rich Uſurer is like *Diana*, for he is  $\chi\delta\omicron\upsilon$  an earthly-man, a great hunter after wealth, who hath his nets, his bands, and bills. He wounds deeply with his Arrows *Proserpina* and *Lya*; for he creeps upon mens estates, and he brings a plague upon them, though he dwells in rich Cities; yet his hunting and affections are set in Hills and Woods, that is, in Farms and Mannors, which by mortgages and other tricks, he catches. He is carried in a silver chariot drawn with stags, because fearfulness doth still accompany wealth, with which he is supported. He would fain flie up to Heaven with the Wings of devotion, but the Lions and Leopards in his hands, with which he devours mens estates, keeps them back. *Diana* was a Virgin, yet helped to bring out children; so money, though barren in it self, yet bringeth great encrease. He wil not be appeased without bribes, no more then *Diana*; nay, many a mans estate is sacrificed upon his altar, who doth not unloose their girdles, as in *Dianæ*s Temple, but quite bursts them. 4. They that will live chaste, must with *Diana* live on Hills and Woods, and use continual exercise; for idleness and great Cities, are enemies to Virginity. 5. Every good man should be like *Diana*, having the Wings of divine Meditation, the courage of the Lion, and swiftness of the stag, his feet should be like Hinds feet, to run in the way of Gods Commandments. 6. Gods Church is the true *Diana*, the daughter of God, the sister of the Son of Righteousness, who is a Virgin in Purity, and yet a fruitful Mother of Spiritual children, whose conversation is sequestered from the world. She is supported in the Silver Chariot of Gods Word, in which she is carried towards Heaven, being drawn with the white stags of innocency and fear; she holdeth in her hands Lions & Leopards, the Kings of the Gentiles, who have suffered themselves to be caught and tamed by her: she flieth with the wings of faith and devotion, and hunts after beasts, that is, wicked men, to catch them in her nets, that she may save their souls, and with her arrows kill their sins. *Diana* was Midwife to bring forth *Apollo*, so the Church travailes in birth, till Christ be formed in us, and brought forth in our holy lives. And as it fared with *Diana*'s temple, which was burned by *Erostratus*, so it doth with the Church, whose



Temples have been robbed, defaced, and ruinated by prophane men.

## D I O M E D E S.

**H**E was King of Ætolia, who having done many brave exploits in the Trojan war, helped to carry away the Palladium, killed divers Trojans, encountred with Hector and Æneas, and wounded Mars and Venus: she being enraged against him for it, made his wife dote upon another man, with whom she committed adultery, which caused Diomedes to forsake his own home, and go to Apulia, where he helped Daunus the King, against his enemies, and settled him in his Kingdom: but Daunus afterward, understanding that he was hated by the gods for his insolency, murthered him, whose companions did so much lament his death, that they were turned into singing Swans, or rather into Herons, called therefore Diomedææ aves, and Heroides. There was also another Diomedes, King of Thrace, who used to feed his horses with mens flesh, whom he murthered; for which cruelty, Hercules gave his flesh to be devoured by his own horses.

Nat. Comes  
lib. 7. c. 5.  
Hygin. l. 1.  
Palesp. l. 1.  
Apollod.  
lib. 2.

## The INTERPRETER.

1. **I**N that Diomedes after so great success against his enemies, wounds the gods; we may see how insolent the most are in their prosperity, not onely ungrateful and forgetful of God, who hath advanced and assisted them; but also by their pride, insolency, and wicked lives they wound him. 2. In that, for all his success and happiness, his bed is dishonored by his wife, and he murthered by Daunus, we may learn, not to trust in, or be puffed up for, outward prosperity, which is never sincere and pure, but mingled with much unhappiness, Sugar tempered with Aloes. And though wicked men for a while shine with honor, yet their light ends in darkness, their joy determines in sorrow, and their candle goeth out in a stinking snuff. 3. When we give too much way to sorrow, we degenerate into brutish creatures, as Diomedes his fellows did, who therefore were transformed into Sea-birds; whereas men should subdue their sorrow to reason, and especially Christian men, who believe

believe the Resurrection ; therefore justly were these fellows of *Diomedes* transformed into Birds, both because they exceeded in their complaints and sorrow ; and because, he for whom they mourned, was one that for his insolency and pride, was hateful to the gods. 4. It is likely that *Diomedes* fled suddenly away by Sea to some Island, which might give occasion of this fiction, that they were metamorphosed into Sea-birds. 5. The other *Diomedes* of *Thrace*, is said to feed his horses or mares rather, with mens flesh, to signifie that his daughters were notable and insatiable whores, prostituting their bodies to all strangers, and robbing them when they had done ; or else by this may be meant, that *Diomedes* was so much given to multiplying and feeding of horses. that he did undo his subjects, by taxes and exactions, to maintain his horses, and stables. 6. *Virgil* will have *Diomedes* his fellows, to be turned into Birds before his death, which calamity fell upon him for wounding of *Venus*.

*Et socii amissi petierunt æthera pennis*

*Æn. l. ii.*

*Fluminibusque vagantur aves, (hæc dira meorum*

*Supplicia) & scopulos lachrymosis vocibus implent, &c.*

By which we see, that oftentimes the people are punished for the Princes sins, and both Prince and people for their rebellion, pride, and insolency against God. 7. Here also we may see what foolish and weak gods the Gentiles worshipped, which could be wounded by mortal men ; as *Mars* and *Venus* were by *Diomedes*. And what a weak god was *Diomedes* himself, who as *St. Austin* saith, being slain, could never revive again, *Aut humanam revocare naturam.* 8. These *Diomedian* Birds, whether Hens, or Storks, or Swans, is uncertain, *Pliny* gives them teeth, and fiery eyes ; and he with *Aristotle* writes, that they were gentle to the Grecians, because *Diomedes* was a Grecian, but fierce and cruel to the Illyrians that murdered him ; for they have hard and great beaks, with which, saith *Austin*, they often wound and kill men. This may let us see, that murder never goeth without punishment ; and that God many times causeth the beasts and birds to revenge it. 9. *Pliny* writes, that in the Island, over against the coast of *Apulia*, in which was the Temple of *Diomedes*, who was buried there ; there be cer-

*Lib. 18. c.*

*16. de Ci-*

*vit.*

*Plin. l. 10.*

*Arist. in*

*Mirab.*

*Audit.*



rain Sea-birds, no where else to be seen, every day washing and purging with their wet wings and beaks full of water this Chappel or Temple of *Diomedes*, which might occasion this fiction, to wit, that these Birds were *Diomedes* his fellows. 10. *Pausanias* writes, that he built a Temple to *Apollo*, another to *Minerva*, and the third to *Hippolytus*, after his return from *Troy*. I wish all Soldiers would imitate him, in doing works of Piety, after they have wounded God with their impiety. 11. *Pindarus* writes, that *Minerva* made *Diomedes* immortal, ἀμβροτον ζαντα γλαυκῶπι' ἔθηκε Δίον. But this cannot be so, for he was slain; therefore I think his meaning is, that *Diomedes*, that is, Vertuous men, and valorous Commanders, are made immortal in their fame, by *Minerva*, that is, by the help of learning, for *Dignum laude virum musa vetat mori*. 12. *Homer* and *Euripides* do commonly joyn *Diomedes* and *Ulysses* together; but they make *Diomedes* the more valorous and daring, *Ulysses* the more wise and cunning; to let us see, that valor and wisdom do well together; and indeed in wars, strength and policy, should go hand in hand.

*Pind. Od.*  
10.

*Horat.*

### D O D O N E.

**S**He was the daughter of *Jupiter* and *Europa*, who gave the name to that City of *Chaonia* in *Epirus*, and to the Vocal Grove near to it; where the Temple of *Jupiter Dodonæus* stood, and in it the most ancient Oracle among the Greeks. In this Forest, the Oracles were delivered partly by the speaking Trees themselves, and partly by two Pigeons that frequented that place.

### The INTERPRETER.

*Sophocles.* 1. **O**F this πολυγλώσσου δρυός, or many-tongued Oak, the Poets write frequently. In *Seneca* it is called *Chaonis loquax quercus*, and *quercus fatidica*; by *Claudian*, *Chaonia quercus*: *Rur/usq; locuta--in te Chaonia moverunt carmina quercus*; by *Virgil*, the Wood of *Jupiter*, where the Oaks uttered Oracles: *Nemorumq; Jovi quæ maxima frondet--Æsculus atq; habitæ Graiis oracula quercus*. This Wood did abound with Acorns, on which men fed, before *Ceres* taught them the use of Corn; therefore *Virgil* calls Acorns *Chaonias*

*Herc. Oct.*

3. *Consul.*

*Honor.*

*Georg.* 2.

*Chaoniae glandes*, and all glandiferous woods, by the name of *Georg. 1.*  
*Dodona*, *vicum Dodonaeum*. And because in it was excel-  
 lent Brass, therefore he calls the best brazen Kettles, *Do-*  
*doneos lebetes*, as the richest Brass was called, *es Corinthium. Aen. 3. E.*  
 And because the Priests were continually beating upon *ras. in A-*  
 Brass, therefore *es Dodonaeum* became a Proverb applicable *dag.*  
 to them, whose tongues are always prating. *Homer saith, Olyss. 19.*  
 that *Jupiters* council was known by this Oak, *ὄπισθε δὲ*  
*δρυὸς Ἰφιδάμανος*. *Ovid* saith, that this wood was of *Do- Meta. 7.*  
*don's* seed, *de semine Dodoneo*, intimating thereby, that it  
 was planted either by *Dodone* the Nymph, or by *Dodonus Ju-*  
*piter's* son. Of this wood was built the famous ship *Argo*,  
 which *Valerius Flaccus* calls *Dodonida quercum*, *Chaoniq; sa- Argon. l. 1.*  
*mulam Jovis*. But how the Oracles were delivered, is doubt-  
 ful, some will have them uttered by Pigeons, others by wo-  
 men called Pigeons, others by the Trees themselves, and  
 others by the sounding of Brass Kettles, or Bells, which *De la Cond.*  
 were so placed, that the one being struck, all the rest sound- *in Georg. 2.*  
 ed. Some will have the whole wood to be vocal; others,  
 but onely one Tree in it, which was a Beech; others say, not *it ex tū*  
 the Trees, but the Pigeons on the Trees prophesied: But I *δὲ καὶ τῶν*  
 think that neither Trees nor Pigeons spake, but some boys *Paus. At-*  
 or knavish Priests within the hollow trees; which is most *tic. l. 1.*  
 likely, for when the Trees were cut down, the Oracles cea- *Lucian is*  
 sed: And as for the Pigeons, I believe Satan under that deceived  
 shape did speak, and so delude the world to confirm super- *in saying,*  
 stition, as *Mihonet* afterward did by his Pigeon; or else by this Tree  
 these Pigeons might be meant women, which had the gift was *'Aν-*  
 of prophesying as the Sybil; they were call'd Pigeons, either *τίττις*  
 because they had that name, or else because they transform- *in somnia*  
 ed themselves into that shape, by Satans help, or, because *sen Gallo.*  
 they used such groaning as the Pigeons do, when they ut- *l. 2.*  
 tered their Oracles. *2. Herodotus* tells us, that these were two  
 black Pigeons; and *Servius* saith, that *Jupiter* bestowed *In lib. 3.*  
 them upon *Hebe*, who flying abroad, the one came to *Epirus, Aen.*  
 and perswaded to build the Temple at *Dodone* for *Jupiter*,  
 the other settled in *Lybia*, & there urged the building of an-  
 other Temple and Oracle for *Jupiter*, call'd *Templum Ham-*  
*monis*. Pigeons are peaceable creatures, and the emblems of  
 peace; and by this we may gather, that men of peace, as



See *Senec.* *Solomon* was, are fittest to build Temples. But in that these  
*Claud.* Doves were black, it was a fit colour for those that erected  
*Pausan.* temples to the Prince of darkness; they were Pigeons that  
*Flaccus.* erected temples, but they that pull them down are kites and  
*Lucian.* ravens; if they were black that erected temples to a false  
*Hesiod.* god, much blacker are they (sure as black as hell) who over-  
*Sophocles.* throw the Temples of the true God. 3. *Argo*, the first Ship,  
*Pliny.* was built of the timber of this Grove; some say her keel  
onely, others her poop or stern onely; but all agree that  
this ship spake, and uttered Oracles. But I believe by this  
*Argo*, or first ship, they meant *Noahs* Ark, which indeed  
was the first Ship in the World, and the onely Ship that  
spake; for it did in a manner preach repentance to the dis-  
obedient world for sixscore years together. 4. *Pliny* and  
others write, that near this Grove was a Fountain called  
also *Dodona*, whose water could extinguish burning torches,  
and light those that were extinguished; how true this is, I  
know not; but this I know, that God many times worketh  
beyond and above the course of nature, and that he suffer-  
eth Satan many times to work wonders; and it is most like-  
ly, that this might be a fiction grounded upon the true story  
of *Eliab*, who with water kindled the wood on the Altar,  
with which the sacrifice was consumed; and Satan who is  
Gods ape, might imitate this miracle, as the Inchanters of  
*Egypt* did the miraculous works of *Moses*. 5. *Herodotus*  
saith, that this was the most ancient Oracle of *Greece*, and  
it was to this that *Deucalion* went after the Flood, and re-  
ceived an Oracle from the Pigeon. But I think, this also is  
grounded on the true story of *Noahs* flood, who employed  
the Dove; and by his return with an Olive branch, under-  
stood that the waters of the flood were abated. 6. From  
*Pluviae* this *Dodona* were seven Nymphs called *Dodonides*, who were  
*Hyades in* by *Jupiter* placed among the stars, to wit, in the head of  
*Virgil.* *Taurus*: these seven stars are called *Pleiades*, also *Atlantides*  
*Hor. ἀπὸ* and *Hyades*; and were said to be *Bacchus* nurses, because  
*ἡ δὲ βίβλ.* when they rise, and fall, they cause rain, by which the Vines  
are maintained and cherished. 7. When *Liber* had lost  
his understanding, being by *Juno* made mad, he did not re-  
cover his understanding, until he made his address to this  
Oracle of *Dodona*; and because there was a water to pass  
between

between him and the Temple ; he got over the water upon the back of an Ass ; this may be true, but this is certain, That we who have lost our understanding in heavenly things, can never recover that, till we repair to the true Oracles of the Scriptures opened to us by Preaching ; and let us not refuse the help of an Ass, even of the meanest Minister, if he can help us over the water, and bring us to Heaven.

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## CHAP. V.

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E.

### ELYSIUS.

**T**He Elysian Fields were places of pleasure, in which the Souls of good men, after this life, did converse ; enjoying all those delights which they affected in this life.

### The INTERPRETER.

1. **L**ucian (*Lib. 2. ver. Hist.*) shews, that among other delights of the Elysian fields, the Trees that grew there, were of Glass all, and the Fruits of these Trees were curious and diversly wrought Drinking-Glasses, which were filled presently with delicate Wine, as soon as they were pluckt off. There was also continual feasting and good cheer ; a brave Paradise for our Epicures and Drunkards, who would desire no other heaven, then this. 2. *Elysium* is a place of liberty, as the word sheweth ; for they onely enjoy it, who are loosed from their bodies ; not onely Poets, but Scriptures also have described those heavenly joys under earthly terms, for our capacity. There is Paradise, in which, is the Tree of Life ; there shines another Sun then here, to wit, the Sun of Righteousness ; there are Rivers of Pleasure ; there are the Flowers of all Divine Graces ; there is a perpetual Spring, the Musick of Angels, the



Supper and wedding Feast of the Lamb, the *New Jerusalem* all built of precious stones, the Fountain of Living Waters, all kinde of Spiritual Fruits, the continual breath of Gods Spirit, &c. And, as none could enter the *Elysian* fields, till he was purged; so no unclean thing can enter into the *New Jerusalem*. The Blood of Christ must purge us from all sin; and as they must pass *Acheron*, *Phlegeton*, and other Rivers of Hell, before they can have access to those delightful fields; so we must pass thorow fire and water, troubles and persecutions, before we can enter into Heaven. And thus we see the Gentiles were not ignorant of a reward for good men, and of punishment for the wicked.

### ENDYMION.

**H**E was a fair Shepherd; who falling in love with Juno, who was presented to him in the form of a Cloud; was thrust down from Heaven into a Cave, where he slept thirty years; with whom the Moon being in love, came down oftentimes to visit and kiss him.

### The INTERPRETER.

1. **E**ndymion was King of *Elis*, who for his justice, obtained of *Jupiter*, that he should sleep perpetually; so shew, that after a toilsome life, there can be no greater happiness, then continual rest and quietness. And this should encourage Kings and Magistrates to endure the molestations of their Government with patience, seeing their short troubles shall end in perpetual rest. 2. It is thought that *Endymion* being an Astronomer, and one that first observed the divers motions of the Moon, gave occasion to this fiction, That the Moon loved him; But I think these uses may be made of this fiction. 1. *Endymion* is a rich man, and riches make men fair, though never so deformed; and with such, the Moon, that is, the World, (as unconstant as the Moon) is in love. These are the men whom the World kisseth and honoreth; but when these rich *Endymions* set their affections upon wealth, (for *Juno* is the goddess of wealth) then do they lose Heaven, and fall into the sleep of security, saying, *Soul, take thy rest, thou hast*

hast store laid up for many years, with that rich Farmer in the Gospel, and so they lose their Souls for a shadow, (for such is wealth) and this shadow brings upon them spiritual stupidity, that they cannot be rouzed from their Cave, though Gods Word should shine on them, as clear as the Moon. 2. By *Endymion*, *Adam* may be meant, who was fair, whilst Gods Image continued with him; but when he fell in love with *Juno*, *Jupiters* wife, that is, affected equality with his Maker, he was thrust out of Paradise into this World, as into a Cave; where he was cast into a dead sleep, or the sleep of death; from which he shall not be awaked, though the Moon so often visit him; that is, so long as the Moon shall shine and visit the Earth (which shall be till the dissolution of all things) man shall sleep in the grave. 3. By *Endymion*, may be meant those over whom the Moon hath dominion; for Astrologers observe, that every man is subject to one Planet or other, more or less. Such men then, over whom the Moon ruleth, are unstable, subject to many changes, nimble bodied, quick in apprehension, desirous of glory; and such a one perhaps was *Endymion*, therefore the Moon was said to love him; and such, because they affect honor and popular applause, which is but air, may be said to be in love with *Juno*, which is the Air; and indeed honor is but air, or a cloud. 4. Every man may be called *Endymion*, for we are all in love with air and empty clouds, with toys and vanities, which makes us so sleepy and dull in heavenly things; and the Moon is in love with us, changes and inconstancy still accompany mans life; to signifie which instability of humane affairs, the feast of new Moons was kept among the *Jews*; and the *Roman* nobility used to wear little pictures of the Moon on their shooes, to shew, that we are never in one stay: For which cause I think the *Turks* have the Half-Moon for their Arms. 5. When *Endymion*, that is, mankind slept in sin, the Moon, that is, our Saviour Christ (whose flesh is compared to the Moon, in *Psal.* 73. by *St. Augustine*, as his divinity to the Sun) in his flesh visited us, and dwelt amongst us. This Moon was eclipsed in the Passion, and this Moon slept in the Cave with *Adam*, and the Full of this Moon was seen in the Resurrection: this is he who hath kissed us with the kisses of



of his mouth, whose love is better then wine, whose light shined in darkness, and the darkness comprehended it not. 6. The Moon falls in love with sleepy *Endymion*; that is, carnal and sensual pleasures, and earthly thoughts, invade those that give themselves to idleness, security, and laziness: For the Moon in regard of her vicinity to the earth, may be the symbol of earthly mindes. And because she is the mistress of the night & of darkness, the time when carnal delights are most exercised, she may be the symbol of such delights; and because of her often changing, she may represent to us the nature of fools, which delight in idleness; as the Moon did in *Endymion*. 7. *Endymion* in this may signifie the Sun, with whom the Moon is in love, rejoicing, and (as it were) laughing in her full light, when she hath the full view of him, and every moneth running to him, and overtaking him, whose motion is slow, and therefore he seems to sleep in regard of her velocity.

### ERICHTHEUS.

Hygin. l. i.  
Apollod.  
l. 3.

**H**E was the son of Pandion, whose four daughters made this bargain among themselves, That if any one of them died, the rest should kill themselves: About that time, Eumolpus, Neptunes son, making war against the Athenians, over whom Erichtheus was made King by Minerva; Neptune demanded of the King, because he had slain his son in that war, one of his daughters for a sacrifice; the King having offered one of them, the rest according to their bargain, killed themselves; and afterward Erichtheus upon Neptunes request, was overthrown by Jupiters thunder.

### The INTERPRETER.

1. **H**ere is a rash and wicked covenant grounded upon preposterous affection, made between these daughters of *Erichtheus*; and as the making of it was wicked, so the keeping of it was worse. God will have mercy, and not sacrifice; and he is rather content that we break an unlawful covenant made with him, then violate any of the commandments given by him. 2. This *Erichtheus* was bred  
up

up by *Minerva*, which sheweth he was a scholler. He was King of *Athens*, which was from him called *Erichthea*: *Qualis Erichtheis olim portatur Athenis*; and his son *Cecrops* afterward succeeded him in the Kingdom, whence the Athenians were called *Cecropide*. He was also fortunate in his war, in overthrowing the *Eleusiniacs*, and killing their General *Eumolpus*; yet he was for all this other happiness, unhappy in his children, *Nihil est ab omni parte beatum*, we must not look for perfect happiness here; our life is mingled and composed of sweet and sowre; for he lost his four daughters, and, after his death, his sons conspired against *Cecrops* the elder brother, and drove him out of his Kingdom. 3. *Erichtheus* was content to part with one of his daughters to *Neptune*, when he demanded her for a sacrifice; and yet what impatience do we see many times in Christian Parents, when God calls any of their children away, though by a natural death? 4. If *Erichtheus* was so plagued for killing *Neptunes* son, who came to bereave him of his Kingdom, that he must sacrifice his daughter, and at last, have his house overthrown and himself killed with thunder, having lost his other three daughters by a voluntary death. What plagues and torments do they deserve, who wound and kill the Son of the true God, with their wicked lives, who came into the world, not to destroy us, or to take away a Kingdom from us, as *Eumolpus* intended to *Erichtheus*, but to save us, and to purchase, even with his own blood, a Kingdom for us? 5. We see here in *Neptune* the cruelty of those heathen gods, who were never satisfied with blood; for *Neptune* must have both the life of *Erichtheus* his daughter, and his own life too; whereas the true God is gracious and merciful, slow to anger, and full of compassion, though we offend him daily. 6. *Erichtheus* was thought by some to have immediately sprung out of the earth; for which cause the Athenians would be called *αὐτόχθονες*, as immediately begot of the Earth; in memory whereof they used to wear golden grasshoppers which the Greeks call *τέττιγας*. Hence they were named *Tentigobori*, for these creatures are immediately begot of the earth; but as the Athenians, so we may all call our selves the sons of the Earth; for out of the Earth we were taken, and to the Earth again we shall return,

*Virgil.*  
*Ἰὼν ἐπεὶ χ-*  
*δεῖδω.*  
*Eurip.*  
*Phœniss.*  
*Act. 3.*  
*Horace.*

*Pausan. in*  
*Achaic.*



In Orat.

ἐν τῇ

ἐκπαίδευσι.

βίῳ.

Plutarch.

Paral. 20.

Virgil.

Horat.

Lib. 5.

ἐν τῇ

ἐκπαίδευσι.

βίῳ.

Lib. 3. de

Nat. Deor.

In Attic.

turn, she being the common Mother of all mankind, and not of the Athenians alone, as *Demosthenes* would have it; *Μόνοι οὐ πάντων αὐτὸ χθονὸς ἑταίρις*; and this may reach us humility, *Quid superbis terra & cinis?* 7. *Erichtheus* sacrificed his daughter, to save his Countrey, as afterward *Marius* did in the Cimbrick war; for he to save his Country, sacrificed his daughter *Calpurnia*. These men were counted doubtless good Patriots, as *Junius Brutus* also was, who killed his two sons for his Country, *Vicit amor Patriæ*. And I confess, our country is to be preferred to our children or our selves, for *Dulce & decorum est pro Patriâ mori*; yet withal we must observe the Apostles rule, We must not do evil, that good may ensue thence. Murther, and chiefly such unnatural murther, must needs be abominable in the sight of a merciful God, who delights not in the death of a sinner, and will not have *Isaac*, but a Ram to be sacrificed to him; therefore *Agamemnon* in sacrificing his daughter *Iphigenia* to the Winds, *Jephthe* who offered his daughter to God, and others; did this out of a preposterous devotion, or rather by the instigation of Satan, that murtherer from the beginning, then by any command from God. 8. *Herodotus* records, that at *Athens* this earth-born *Erichtheus* had a Temple erected to him, in which were to be seen *Minerva's* Olive-tree, and *Neptune's* Spring of water, which they bestowed upon the City. If the Athenians did so much honor their Kings that came from the Earth, with a Temple of Stone, should not we much rather honor our King, Christ Jesus, that came down from Heaven, by dedicating to him the living temples of our bodies? in which we should have always the Olive-Tree, and Spring of water, that is, the peace of conscience, and water of repentance. By this Temple also, & by the Olive and Spring of water, may be meant, that Religion, peace, & plenty, are most commonly joyned together. 9. *Cicero* writes, that both *Erichtheus* & his daughters were honor'd as gods after their death, for their love to their country. And *Pausanias* records, that in his Temple called *Erichtheum*, was an altar for *Jupiter*, on which they offer no sacrifice, perhaps to shew their displeasure against him, for killing their King; and for this cause there is another altar for *Neptune*, on which, not he, but *Erichtheus* was worshipped, because *Neptune* procured the Kings death as is said, ERI.

## ERIPHYLE.

**S**He was the wife of Amphiaraus, who understanding, that if he went to the Theban war, he should be killed, Hygin. hid himself till he was betrayed by his wife Eriphyle; who Apollod. to that end, received a golden chain from Polynices. Being l. 3. forced therefore to go to war, left this in charge with his son Alcmeon, that as soon as he should hear of his death, he should kill his Mother. Amphiaraus was killed by Pyrrhus, or rather by Earth-quake: upon the report of which news, Eriphyle was murdered by her son.

## The INTERPRETER.

1. **H**ere we may see the force of Gold, *Quid non mortalia pectora cogis, Auri sacra fames?* and the baseness of avarice, which shaketh off all natural affection; so that where this taketh place, there is no tie between friend and friend, father and son, husband and wife, so strong, which covetousness will not break; it is therefore justly called by the Apostle, *the root of all evil.* 2. In *Amphiaraus* we see the nature of a revengeful disposition, in commanding his wife to be murdered for betraying him. We Christians have learned otherwise, to wit, to render good for evil, to forgive our enemies, to pray for those that persecute us, and to leave revenge to God, to whom properly it belongeth, and he will repay. 5. In *Alcmeon* we see the unnaturalness of a Son, and his preposterous love and obedience to his Father, in murdering his own Mother. Mothers may learn from hence, not to dote too much upon their children; for many times they prove their destruction, and are deprived of life, by those to whom they gave life. 4. The covetousness of *Eriphyle*, was the cause both of her husbands destruction, and of her own, nay, of the whole family; for *Alcmeon* her son, afterward being troubled in conscience for the murder of his mother, run mad; and after he had wandred up and down many Countries, at last was killed. All this mischief proceeded from covetousness, as *Horace* sheweth, *Concidit auguris Argivi domus, ob lucrum demersa exitio.* And so *Propertius* to the same effect.

Te

*Apollod. l. 3.*  
*Plutar. de sera vindicta. Lib. 3.*  
*Od. 16.*



Lib. 3. E.  
leg. 13.

*Te scelus accepto Thracis Polymnestoris aure  
Nutrit in hospitio non Polydore pio.*

*Tu quoque ut aurat os gereres Eriphyla lacertos;  
Dilapsis nusquam est Amphiarauis equis.*

Virg. *Æn.*  
6. *Hom.*  
*Odys.* 11.

Hence covetous *Eriphyle* is placed in Hell by the two Princes of Poetry, as being a fit place for that sin; by the one she is called *Mæsta*, Sad, for such are covetous wretches, still sad and pensive; and by the other *συγερή*, Odious or hateful, because she took pretious Gold for her beloved Husband: *συγερήν τ' ἐειφύλω Ἡ χρυσὸν φίλε ἀνδρὸς ἐπέξατο τιμήεντα*; and therefore the word *συγερὸν*, is from *Styx*, the River of Hell, to shew, that covetous *Eriphyle* was as hateful as Hell it self. 5. *Eustathius* upon *Homer* writes, that

*Eustathius.*

*Amphiarauis* and his wifes brother *Adraftus*, had been at variance, and at last agreed, that in all future controversies between them, they should refer themselves to the arbitration of *Eriphyle*, which they did, and she being corrupted, preferred her brothers welfare to her Husbands life; in this, violating the Law of Matrimony, which bids the wife forsake Father and Mother, and cleave to her husband. And by this, husbands are taught, not to relie too much upon the judgment of their wives; for even in matters of judgment, they may truly be called the weaker vessels.

*Pausan.* in  
*Bæstic.*  
*ὁν ἀνέθε-  
σαν ἐς  
Δελφους.*

6. This ill-gotten chain, after it had passed from *Eriphyle* through many hands, it was at last dedicated to the Temple at *Delphos*, by the sons of *Thegeus*. The best use we can make of ill gotten goods, is to bestow them on the Church, and poor, or on pious and charitable works. This is to make friends to our selves of unrighteous Mammon.

*Nemcor.*  
*Odys.* 9.

7. Though *Eriphyle* did not kill her husband, yet *Pindarus* calls her *ἄνδρὸς δαίμαντα*, her husbands murtherer or subduer; to shew us, that as well the counsellor, as the actor, is guilty of murther, or of any other hainous sin.

8. *Amphiarauis* was a Prophet, and foreknew that he should be killed, if he went in that expedition, yet for all that he would venture to go. Thus many a man wittingly and willingly runs into his own ruine; so that he may say with him in the Comick, *Vivus vidensque pereō*. 9. *Amphiarauis* was not slain by any shot or stroke in the war, for he had escaped all danger, and was coming away, but was overtaken

*Terent.*  
*Eunuch.*

overtaken with an earth-quake, and swallowed up by the Earth. Thus there is no flying from God; he that flieth shall not flie away, and he that escapeth shall not be delivered; though they dig into Hell, thence shall mine hand take them; though they climb up to Heaven, thence will I bring them down: and though they hide themselves in Carmel, I will search them, &c. Therefore deservedly did he perish, that preferred his wifes counsel to his own knowledge and safety, yea, to *Jupiters* own command; for *Jupiter* by thundering upon the going out of the Army, warned them that that expedition would prove unfortunate, as *Pindarus* sheweth, ἔδ' ἐκ Κερνίων ἀστεράων ἐλελίξαις, &c. 10. The old Scholiast upon *Juvenal* reports this story otherways, to wit, that *Eriphyles* husbands name was *Euriphylus*, the son of *Telephus*, who being wounded by *Achilles*, was cured by him upon condition, that he should never afterward assist the *Trojans*, nor any of his; which he faithfully undertook by a covenant, which his son brake, and was killed by *Pyrrhus*, *Achilles* his son. Here we see how severe God is in punishing the breach of an oath or covenant; for though *Telephus* kept it, yet his son broke it, and was killed by his son, to whom the oath was made. If God punish the son who made not the Covenant, shall the Father that made it, escape if he break it? 11. After this chain of *Eriphyle* had been dedicated to the Temple of *Delphos*, it was carried away with other plunder, when the Temple was robbed by the *Phocenses*; but it proved no less fatal to those that wore it, then the Gold of *Tholouse*, or *Sejanus* his horse, all of them falling into divers mischiefs. If God punish severely the robbing of idolatrous Temples, how will he spare the violation or sacrilege of his own house.

*Amos* 9.1,  
2, 3, 4.

*Nemæor.*  
*Od.* 9.  
*Sat.* 6.

*Cæl. Rhod.*  
*l.* 12. *c.* 13.

## ERYCHTHONIUS.

**T**His was a Monster, or a man with Dragons feet; begot of *Vulcans* seed, shed on the ground whilest he was offering violence to *Minerva* the Virgin. which monster notwithstanding was cherished by *Minerva*, and delivered to the daughters of *Cecrops* to be kept, with a caution, that they should not look into the Basket to see what was there. which advice



advice they not obeying, looked in, and so grew mad, and broke their own necks.

## The INTERPRETER.

1. **E**richthonius was the first that found out the use of Coaches and Chariots, to hide his deformed and serpentine feet in :

*Primus Erichthonius currus, & quatuor ausus  
fungere equos, rapidisque rotis insistere victor.*

So, many men go about to hide their foul actions, and ex-  
cuse them, but not to reform them. 2. *Vulcan* shedding his  
seed on the ground, is the Elementary fire, concurring  
with the Earth, in which are the other two Elements, and of  
these, all Monsters are procreated ; and by *Minerva*, that  
is, the influence of Heaven, or of the Sun, cherished and  
fomented, though not at first by God produced, but since  
*Adams* fall, and for the punishment of sin 3. *Vulcan* offer-  
ing wrong to *Minerva*, is that unregenerate part of man,  
called by the Apostle, *The law of our members, rebelling  
against the law of the minde*. Of which, ariseth that spiritual  
combate and strife in good men, which is begun by the flesh,  
but cherished and increased by the spirit, till at last the spi-  
rit get the victory. 4. *Minerva*, that is, he that makes a vow  
to live still a Virgin, must look to have the fiery *Vulcan* of  
lust to offer him violence, and so he shall never be free from  
inward molestation and trouble ; therefore better marry,  
then burn : And if he entertains any unchast thoughts,  
though his body be undefiled, yet he is no pure Virgin, as  
*Lactantius* (*De falsa Religione, lib. 1. c. 17.*) sheweth, that  
*Minerva* was not, because she cherished *Erichthonius*; there-  
fore an unchast mind in a chast body, is like *Minerva*, fo-  
menting *Vulcan's* brat. He is a pure Virgin, saith *St. Jerome*,  
(*Lib. 1. Adver. Jovin.*) whose mind is chast, as well as his  
body. And this he ingenuously confesseth, was wanting in  
himself. 5. *Minerva*, that is, Wisdom, hath no such violent  
enemy as *Vulcan*, that is, fiery anger, which doth not onely  
overthrow wisdom in the mind for a time, for it is a short  
fury; but is also the cause of *Erichthonius*, that is, of all strife  
and contention in the World. 6. War is a fiery *Vulcan*, an  
enemy

enemy to learning or *Minerva*; the cause of *Erichthonius* monstrous outrages and enormities, and oftentimes fomented by seditious Schollars, and learning abused. 7. *Erichthonius* is a covetous man, as the word shews; for *εὐς* is contention, and *χθών* *χθονός* is the earth; and what else is covetousness, but a presumptuous desire of earthly things, and the cause of so much strife and contention in the world. This monster came of *Vulcan*, the god of fire, that is, of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva*, the Soul, which is the seat of Wisdom. 8. *Tertullian* (*Lib. de Spectaculis*) saith, that *Erichthonius* is the Devil; and indeed, not unfitly, for he is the father of all strife, and of avarice. He hath a mans wisdom, or head to allure us to sin, but a Dragons feet to torment us in the end for sin; who-soever with delight shall look on him, shall at last receive destruction. 9. Let us take heed we pry not too curiously into the basket of natures secrets, lest we be served as *Cecrops* daughters, or as *Pliny* and *Empedocles* were. 10. A Magistrate or Governor must be like *Erichthonius*, who was himself King of *Athens*. He must be both a Man and a Dragon; if the face of Humanity and Mercy will not prevail, then the Dragons feet of Vigor and Justice must walk. 11. If any fiery or cholerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva*; and conceal the injury, and our own grief, as she did *Erichthonius*. 12. Though the preserving and cherishing of *Vulcan*s childe, is no certain proof that *Minerva* lost her virginity, neither did she lose it, though *Vulcan* offered her violence, because there was no consent; yet it becomes all, chiefly Virgins, to avoid both the evil, and the occasion thereof, that there may be no suspicion.

### EV MENIDES.

These were the three Furies, the daughters of Pluto and Proserpina, or of Hell, Darkneß, Night, and Earth. In Heaven they were called *Diræ*, in Earth *Harpæ*, in Hell *Furiæ*. They had Snakes instead of Hairs, brazen Feet, Torches in one hand, and whips in the other, and wings to fly with.



## The INTERPRETER.

1. **T**He Ancients did worship the Furies with Sacrifices, Altars, and Temples, as they did the other gods; not, that these might do them any good, but that they might do them no hurt; there they worshipped the gods *Averrunci*, so called *Ab averruncando*, or *avertendo*, that they might forbear to hurt them. It is the part of every wise man not to exasperate a potent adversary, but to mitigate his fury. Thus we must deal with tyrants; though they do not love us, yet we must fawn upon them, that they may not wrong us. 2. There was a Temple in *Achaia*, dedicated to the Furies, into which whosoever went, that was guilty of murder, incest, or such like Impieties, fell presently distracted and mad. I doubt me, that Temple is yet extant among us, and that too many have been in it; there is such madness, and so many distractions and distempers among us. 3. Commonly these three Furies are taken for the tortures of an evil conscience, proceeding from the guilt of sin; they cause fear, and fury, as the word *Erinyes* signifieth; Hell is the place of their abode, and where they are, there is Hell; the tortures whereof are begun in the consciences of wicked men. 4. There are three unruly passions in men, answering to these three Furies. Covetousness is *Alecto*, which never giveth over seeking wealth: And indeed, this is the greatest of all the Furies, and will not suffer the miser to eat and enjoy the goods that he hath gotten:

— *Furiarum maxima, juxta*

*Accubat, & manibus prohibet contingere mensas. Æn. 6.*

This is an Harpy indeed, not only delighting in rapine, but polluting every thing it hath, *Contactu omnia fœdat immundo, Æn. 3.* This may be called *Jupiters dog*, or rather a dog in the manger, neither eating himself, nor suffering others to eat. The second Fury is, *Megara*, that is, Envy, full of poyson and snaky hairs. The third is *Tysiphone*, which is inordinate anger, or a revengeful disposition: the burning Torch and Wings, shew the nature of Anger; all these have their beginning and being from Hell, from darkness  
and

and night, even from Satan; and the twofold darkness that is in us, to wit, the ignorance of our understanding, and the corruption of our will. But as the Furies had no access unto Apollo's Temple, but were placed in the Porch, (*ultricesque sedent in limine Diræ, Aeneid.8.*) although otherwise they were had in great veneration; so neither have they access unto the mindes of good men, which are the Temples of the Holy Ghost 5. Gods three judgments which he sends to punish us, to wit, plague, famine, and sword, are the three Furies. 1 *Megara* is the plague, it sweeps and takes away multitudes; the famine is 2 *Alecto*, which is never satisfied; and the sword is 3 *Tysiphone*, a revenger of sin, and a murtherer. These have their seat in Hell, as they are sent from, or raised by Satan; and in Heaven also, as they are sent by God, without whose permission, Satan can do nothing. They may be called Harpies from *ἁρπύζω*; as the Furies were, because they snatch and carry all things headlong with them; and *Diræ*, quasi *Dei iræ*, being the effects of Gods anger. They are Jupiters dogs, the executioners of Gods wrath, and devourers of sinners; they come swiftly with wings, and tread hard with their brazen feet. The plague is the snake that poisoneth; the famine is the torch that consumeth and burneth, the sword is the whip that draweth blood. 6. Ministers should be *Eumenides*, from *εὐμένεις*, that is, gracious, benevolent, of a good minde, as the word signifieth, being properly taken. They should have the wisdom of Serpents in their heads, the torch of Gods Word in one hand, the whip of Discipline in the other; the wings of contemplation, and the brazen feet of a constant; and shining conversation.

## EUROPA.

**S**He was the daughter of Agenor, whose beauty Jupiter Hyginus, so much admired, that transforming himself into a Bull, Natal, he carried her on his back from Sidonia to Crete. Her Father Comes. Agenor sent his three sons to finde her out, or else never to Palephat. return to their Father. Phœnix went to Africa, and there Apollod. staid, from whom the Africans were called Pœni; Cilix gave the name to Cilicia; Cadmus was admonished by the



Oracle at Delphos, that he should follow a certain Ox, and in the place where he lay down, he should build a Town, and there reign: From this Ox, Boetia was so called. Cadmus afterward killed the Dragon that kept the Castalian Fountain, of whose Teeth, being sowed by the advice of Minerva, sprung up the armed Spartans, who killed each other.

### The INTERPRETER.

Lib. 8. cap. 23. 1. **P** Alephatus by this Bull, will have to be meant a Sea-Pirate, of that name, who carried away divers young Ladies, and among the rest *Europa* the Kings daughter, and brought them to *Crete*. 2. *Natalis Comes* thinks that this Bull was a ship of *Crete*, so called from the Picture of the Bull upon its Stern; in which ship were the Grecians, who carried away *Europa*. 3. Here we see the impotency and violence of Venereal love, which so much overthroweth reason in men, that it makes them degenerate into wilde Beasts, and makes them no better then mad and lascivious Bulls; for who would think else that *Jupiter* would transform himself into a Swan, a Bull, a Satyr, and Gold, if love had not perverted his senses, as the Greek Distick shews.

Ζεύς κύνῃ, τὰρ ὄν, σάτυρ, χρυσὸς δὲ ἔργα  
Ἄνδρ', Ἑυρώπης, Ἀυτίωνος, Δανάης.

*Meta.* 2. And so *Ovid* may well wonder at it, that he, *Qui nutu concutit orbem Induitur faciem tauri mixtusque juvencis Mugit & in tenebris formosus obambulat herbis*. And who would think that so beautiful Lady, as *Europa* was, should dote so much upon a Bull, as to get upon his back, and suffer herself to be carried through the deep Sea, of which women are naturally afraid? *Improbe amor, quid non mortalia pectora cogis?* Such was the unnatural and wicked love of *Pasiphae* to a Bull, that she begot of him the Minotaure, who by *Virgil* is called. *Proles biformis, Veneris monumenta nefandæ*. 4. The ravishing of *Europa* by *Jupiter*, that was then King of *Crete*, was the occasion of great wars between the Cretians and Phœnicians; so was the ravishing of *Helena* by *Paris*, the cause of ten years wars between the Trojans and Grecians, and of the utter ruine of that City; by which we see how severely God punisheth the exorbitant lust of Princes.

Princes. 5. God oftentimes permits one sin to be punished by an other, and the Law of Retaliation to be exercised by wicked men one towards another; for *Herodotus* writes, *Lib. 1.* that these were Grecians inhabiting *Crete*, who therefore ravished *Europa* from the Phœnicians, because these Phœnicians had before ravished the daughters of *Inachus*. 6. Of *Jupiter* and *Europa* were begot *Rhadamanthus*, *Sarpedon*, and *August. de Minos*, all three eminent men, both for their valor and justice; *Fortes creantur fortibus*, of heroick parents are most commonly begot heroick children, but many times when either of the parents is defective or vitious, mungrel children are begot. 7. The sin of lust is pleasing in the beginning, but in the end it is bitter and unpleasant, like a Scorpion stinging with its tail, and causing sorrow, shame and discontent. Thus *Europa* that was so in love with the Bull, as to forsake her fathers house, country and friends, and to go with him to *Crete*, rageth with indignation at her folly, as *Horace Lib. 3. Od.* sheweth;

*Impudens liqui patrios penates :* 27.

*Impudens Orcum moror : O deorum*

*Si quis hæc audis, utinam inter errem*

*Nuda leones, &c.*

8. The common opinion is, that this third part of the earth, which we call *Europe*, is so called from *Europa* the daughter of *Agenor*; but I rather think with *Bochartus*, hat it is call'd *Europe*, by the Phœnicians in their tongue *tur oppa* ~~NON~~ *Geograph. 117*, as in Greek *λευκογόνα* white face, or beautiful to see; because the European faces are fairer and whiter then the Africans. And though the region of *Europe* be the least, yet it is *omnium terrarum pulcherrima*, the beautiful'st and pleasantest of all Lands, if we consider the goodly Cities, flourishing Kingdoms, Arts and Sciences, Fields and Rivers, & the temperateness also of the Air, which I think was signified by *Jupiter's* ravishing of *Europa*; for *Jupiter* is the air, to which *Europa* was married, to shew the sympathy that is between the European soil and the air. Hence *Europa* was called *ελλώτις* and *Hellotia*, from the Hebrew *Haloth* praise, as being of all the earthly Regions, most worthy of praise. *הללה*

9 Here we may see the madness of the Gentiles in deifying *Europa*, nay the very Bull, and making him a constellation; he dog also that watched and kept her, must be made a



De dea Sy-  
ria.

Immani  
corpore  
Pristis.  
Centaurus  
invehitur  
magna,

Æt. 5.  
Lib. 16.  
c. 17.

ut vidi, ut  
perii, ut me  
malus ab-  
stulit er-  
ror. Virg.

B. A.

Idyll. 2.  
Europa.

star too; and because *Agenor* was much grieved, that his daughter should be so carried away, and never more seen. His crafty Priests made him believe, that she was deified; and that it was *Jupiter*, that was so love with her, and carried her away in the form of a Bull; therefore they erected a Temple to her, and caused the *Sydonians* to stamp upon their silver, the picture of a Bull carrying *Europa*, as *Lucian* sheweth. 10. That this Bull was a ship that carried *Europa* is most likely; as also, that Ram which carried *Phryxenus*; for it was ordinary to call their ships by the names of beasts; so we read of *Crii* and *Tragi*, that is, Rams and Goats, or Ships so called. So *Virgil* calls one of *Aeneas* his ships, the Whale, the other the Centaur. So *Rhodiginus* observes, that *κνήμιον*, the little Goose, is the name of a ship; for the Greeks call a Goose *κνήμιον*. 11. *Europa* first looked upon the Bull, then began to admire him, then she drew near and touched him; at last became so bold, as to get upon his back, and so was carried away into the Sea. Thus the Devil deals with us, before he carry us quite away into the Sea of misery and destruction; he insinuates himself into our senses, and through these Windows, creeps into the minde and affections; and at last, from admiring and affecting, comes boldness in sinning, and in the end, a total destruction. 12. *Jupiter* submitted his crooked back to the maid that was set upon him, saith *Nonnus*, *κρυπτόν ἐπιστρέψας ἀφ' ἡν ἐπιδύναται κέρναι*. In this he shewed the part and duty of good husbands, who being the stronger should support the weaker Vessels, and bear with their infirmities, and carry them through difficulties; yet they must not be so uxorious, as to suffer themselves to be rid or trode upon, by their insolent wives. 13. *Jupiter* confesseth, in *Moschus* the Poet, that it was the love of *Europa* that drove him to pass, or measure over so great a Sea, and to assume the similitude of a Bull: *ὅς ὃ πρὸς ἡμῶν ἐκείνης τόσῃς ὁδῶν ἀντιπρόσδρα Τρωεῶν ἐίδωλον*. This is most certain, that it was the love which Christ bore to his Church, that caused him to lay aside the glory of his divinity; and take upon him the form of a servant, and become lesser then the Angels, yea, more deformed then the sons of *Adam*; a worm, and not a man; the shame of men, and contempt of the people; and to pass through

( 121 )

through the bottomless Sea of his Fathers wrath; through which, he hath safely carried us into the Land of the living, far better then the Land of *Crete*. 14. *Moschus* describes *Idyll. 2.* and commends *Europa's* basket, both from the richness of its matter, from the curiousness of its workmanship, and the variety of sweet flowers in it, *Ἀυτὴ δὲ χρῶσθον τέλαεν φέρειν, &c.* by which, I think, may be meant, the riches, beauty, and arts of the Europeans. 15. Though *Europa Mosch.* was much grieved and impatient, in consenting to go with the Bull, through such dangers of the Sea, and to forsake her friends, and fathers house, and countrey; yet she comforts her self in this, That she did not pass those moist paths of the Sea, without God; *ἐκ 'αὐτοῦ δὲ πάντα διέσ- Idyll. 2.* *χουαι ὕγρὰ σκέλ' ἔδωκεν.* So must we in all our afflictions and dangers acknowledge Gods providence, who hath promised, that when we pass through fire and water, he will be with us. 16. Many Maids are like *Europa*, they think the married life, the onely comfortable and contented life, but many times, by experience, they finde it otherwise; and that they enter with *Europa* into a Sea of cares and dangers, from which they would fain return again; but it is then too late to repent.

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## CHAP. VI.

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F.

### FERONIA.

**T**His was the Goddess of the woods, who had a Grove *Servius,* under the Hill *Soraacte* in Italy, which casually once be- *Æn. l. 7.* ing on fire, and the neighboring inhabitants endeavoring to rescue her image, and to carry it away thence; the Grove (as they say) grew suddenly green again.



## The INTERPRETER.

1. **B**Y *Feronia* so called, à *ferendis fructibus*, they meant the natural faculty of vegetation, and fructification in Trees; for because the Gentiles knew not the true God, they deified every natural virtue, or spiritual quality in the world. 2. This *Feronia* was *Jupiter Anxur* his wife, who was called *Anxur*, because he was worshipped in that place, and because he wore long hair, and was not shaved; and perhaps they married *Feronia* to *Jupiter*, to shew, that the air and the natural faculty of the Trees, concur to generation of fruits. 3. *Dionysius Halicarnassæus* writes, that when many Lacedemonians were offended at the rigor of *Lycurgus* his laws, they resolved to forsake the City, and to seek out for some new Plantations; wherefore after a tedious and dangerous voyage at Sea, they landed in a part of *Italy*, and settled there, which they called *Feronia à ferendo*, from their patience and long endurance upon the Sea; the memory whereof, they would have to be perpetuated in this name; and for this cause, and partly to shew their gratitude for their preservation, they built a temple there to the honor of the goddess *Feronia*. As these Lacedemonians did, so should we do; we ought to free our selves from the cruel tyranny of Satan, and with patience and long-suffering, sail over the tumultuous Sea of this world, until we arrive at the Land of the Living, where we shall receive the comfort and reward of our patience. 4. *Feronia* was the goddess of Libertines or freemen, and in her temple servants were made free, received there the cap which was the badge of liberty, and there they were shaved. This Temple stood in a green Grove, of which *Virgil* speaks, *Viridi gaudens Feronia luco*, because perhaps that Wood was full of Bays, Hollies, and other Trees that are still green, or else he hath relation to the miracle of the sudden greenness of the Wood after it was set on fire. There was also a Spring of Water, called by *Horace*, *Feronia Lympha*. This Wood was also full of flowers, therefore by some she was cal'd the goddess of flowers. Hence *Dionysius* writes, that *Feronia* in the Greek, is *Anthophoros*, that is, Flower-bearer, and *Philostephiangs*.

Quasi à-  
va ξυρῆ  
sine nova-  
cula.

Antiq.  
Rom. l. 1.

An. l. 7.

Sat. l. 1.  
Eclog.  
Lib. 2.

phanos, or lover of Garlands : But we have a true Temple of Liberty, to wit, the Church of Christ ; and he is the true God of Liberty ; for if the Son make us free, we shall be free indeed. He it is, who by the scissers of his Word, which is sharper then any razor, will shave off all hairs or superfluity of sin. Here is the Fountain of Living waters to refresh us, and the Water of Baptism in which we must be washed. Here are the fragrant flowers of Gods Word, and indeed the onely Paradise here on Earth. 5. *Strabo* and others record, that the Priests of this goddess *Feronia*, used every year in her solemnities, to walk without any hurt bare-foot upon hot burning coals ; but others ascribe this solemnity to *Apollo*, as *Pliny*, *Salinus*, and *Virgil* : *Lib. 5. Geogr. Fustus in aqua. Plin. l. 7. c. 2. Solin. c. 8. An. 11.*

*Summe deum, sancti custos Soractis Apollo,  
Quem primi colimus, cui pinus ardor acervo  
Pascitur, & medium freti pietate per ignem  
Cultores multa premimus vestigia pruna.*

This passing through the fire, was a superstition used, not onely among the Gentiles ; but also among the Idolatrous Jews, when they caused their sons and daughters to pass through the fire ; which was a kinde of Purification or Purgatory, and it was called so ; an *ὑποθυσία*, a sacrifice to keep off or divert evils, or Gods judgments ; and to this *Virgil* alludes, when he speaks of purging sin by fire after this life ; *scelus exurit igni*, upon which, it seems the Popish Purgatory is grounded. But this walking on the fire, or handling of hot burning coals or iron, is either a diabolical illusion, as *Delrius* sheweth, or else it is done by some art, or ointment, or water, whereby the skin is preserved a while from being scorched or burned. I have read the like passage in *Busbequius* his Epistles, concerning a Turk that could touch and hide burning coals in his bosome, next his skin. But however this is, we must pass through fire and water into Heaven ; but this is our comfort, that neither the fire shall burn us, nor the water drown us ; for he that preserved the three children in the fiery furnace, and saved *Peter* from drowning, when he walked on the waters, will also preserve us, in all our fiery tryals ; and when we walk through the sea of this world, so that when the water seems to enter into our soul, then is he readiest to help. *An. 6. Quæst. Mag.*



## FLORA.

*Aug. de Ci- vit. l. 2. c. 26. Lactant. l. 1. c. 20. Alex. ab Alexand. l. 6. c. 8.* **S**He was at first a rich Strumpet, who having left her whole estate to the Romans, was honored with a festival day; but afterward being ashamed to honor her that was a harlot, they called the Goddess of Flowers by that name, and so continued her festivals, under the pretence of honoring the Goddess of Flowers, that thereby they might obtain the greater increase of Fruit and Corn.

*Rosin. l. 2. c. 20.*

## The INTERPRETER.

*Laurentia Leena, Faula and Flora, all Harlots worshipped by the Romans.*

*Cael. Rhod. l. 25. c. 30.*

*Chloris à viridi cultis colore dicta.*

*Photic.*

1. **H**ere we may see the base covetousness of the old Romans, who for gain would thus honor a strumpet; and I doubt me, the new Romanists have not stuck to make Saints of rich Divels; and for gain, to canonize wicked murderers, and oppressing extortioners: And here also we see it is fatal for Rome, to worship whores; old Rome adored a corporal, new Rome a spiritual whore. 2. Here also we see the vanity and madness of the Gentiles, in multiplying deities to no purpose; for to one and the same plant, they ascribed divers gods, as though one were not sufficient to produce. *Proserpina* hath charge over the plant, whilst it is creeping out of the ground; whilst it knots the god *Nodinus*; whilst the flower is wrapped up within the bud, the goddess *Volutina*; whilst the leaves are dilating themselves, *Patelena*; over the flower is *Flora*, whilst the Corn is in the milk *Lactucina*, when it ripeneth *Matura*, when it shoots out into ears, *Hostilina*; and so there is no end of the number of their gods. 3. This *Flora* was all one with the Greek *Chloris*, the wife of *Zephyrus*. I think they meant by this match, that *Flora*, or the natural heat and faculty of the plant, must concur with the influence of the air, or the moist and warmest wind for production of flowers. 4. *Pausanias* saith, That *Chloris* was married to *Neleus* the son of *Neptune*: *Θωαικῆσαι χλωειν Ποσειδῶντος παῖδι Νελεῖ*; by which, perhaps may be meant, that without moisture, which is *Neptunes* son (for he is the Father of Rain, Fountains and Rivers) there can be no production of flowers, nor consequently of fruits, nor of green

green grass, or plants ; for *Chloris* is so called from greenness, and all herbs are called by *Propertius*, the herbs of *Chloris* ; *Si te non totum Chloridis herba tenet.* 5. *Valerius* L. 4. eleg. *Maximus* relates, that *Cato* came once into the theatre, In 7. *Campo Martio*, to see the *Floralian*, or ceremonies of *Flora's* L. 2. c. 24. festival ; but understanding by *Favonius* his friend, that the people could not enjoy the sport of the feast so long as he was there, went his way, the whole multitude applauding him : Where we may note the foolishness of the people, who applauded his gravity, but would not follow it ; like many others, who are *Ignava opera, sed Philosophia sententia*. But however the multitude applauded him, yet I reprove him, both because he would seem to grace such unlawful sports with his presence ; and much more, by giving them leave to act the villainies of that day by his absence ; to whose sins, he was doubtless accessory, for *Qui non vetat Seneca. peccare cum possit, jubet* ; and so *Martial* checks him for it.

*Nosces iocose dulce cum sacrum Floræ,  
Festisque lusus, & licentiam vulgi,  
Cur in theatrum, Cato severe, venisti :  
An ideò tantum veneras, ut exires.*

I. i. epig.

3.

6. These *Floralia*, or sports of *Flora*, were performed in *Campus* the field dedicated for *Mars* and Martial Exercises ; the *Martius*, people were assembled by the sound of Trumpets, to which *Juvenal* alludes in these words, *Dignissima prorsus Florali matrona tuba* ; and commanded to be observed by *Sybilla's* Sat. 6. Books. In these feasts, lascivious and mimic whores did impudently, and beyond all modesty, carry themselves ; that neither chaste eyes, nor ears, could endure to see or hear of them : But these sports were fit for such Idolaters who worshipped the Devil ; and for such a City, whose founder was the son of a whore, and its thought that *Acca Laurentia* was the same with *Flora*. The field of *Mars* also was a fit place for such impudent venereal exercises ; for *Militia* *est omnium scelerum schola* ; and not without cause, is *Mars* the husband of *Venus*, if we consider what frequent and unlawful acts of venery have been practised by soldiers, in time of wars ; beside, the field of *Mars* was fit for these Martial whores, who fought with naked swords as men. Of this *Martial* speaketh.

*Erasmus in Colloq.*

Of Epig. 6.

*Belliger*



Sat. 6.

*Belliger invictis quod Mars tibi sevit in armis  
Non satis est Caesar, sevit & ipsa Venus.*

This indeed is *Venus Armata*, and such gladiatorian women, as *Juvenal* saith, have shaken off all modesty. *Quem præstare potest mulier galea pudorem?* but much more impudent were they in their naked wrestlings among men, of

Lib. 3. E- which *Propertius* speaks.

leg. 13.

*Quod non infames exercet corpore laudes*

Sat. 2.

*Inter luctantes nuda puella viros.*

So *Juvenal*, *Luctantur paucae, comedunt Colyphæ paucae.*

How much more then is Christian Religion, which hath abolished all such impudencies, to be preferred to those abominable Religions of the Gentiles?

Lib. 6. c. 8.

The like impudent Ceremonies were used among the Athenians, which they called *Antisterea*, as saith *Alexander ab Alexandro*. 7. The Romans were very lavish in their missals or largesses at this solemnity, as *Horace* sheweth, *In cicere atque faba bone tu perdasque lupinis.* So *Persius*, *Cicer ingere largè Rixanti populo nostra ut Floralia possit Aprici meminisse senes.* Whoredom and lascivious pleasures have been chargeable sins; and they who cannot finde in their heart to part with any thing for pious and charitable uses, will not stick to spend their whole estates on Whores and sinful pleasures; so that not unfitly a Whore, by *Terence*, is called *Fundi calamitas*.

Sat. 5.

In And.

F A U N U S. See P A N.

F O R T U N E.

**S**He was the daughter of *Oceanus*, and servant of the gods; a great goddess her self, in sublunary things; but blinde, and carried in a chariot drawn by blinde horses. She stood upon a Globe, having the Helm of a Ship in one hand, and the Horn of Plenty in the other, and the Heaven on her head.

The I N T E R P R E T E R.

I. **F**ortune and the Moon are taken for one and the same deity; for as the Moon, so *Fortune* is still changeable and unconstant; and as the Moon, so *Fortune* hath the command

command and dominion over sublunary things; and, as from the Moon, so from *Fortune* the generation and corruption of things have their dependance. 2. Neer to *Fortune* stood the Image of *Favor*, in the habit of a youth with Wings, standing upon a Wheel, to shew us, that *Favor* is procured by *Fortune*, and that this is as unstable and ready to flie from us, as *Fortune* it self. 3. Amongst many other Images of *Fortune*, there were two of special note; the one was called *Fortuna Calva*, Bald *Fortune*; the other, *Fortuna Vitrea*, Glassie *Fortune*; to shew, that it is a difficult thing to lay hold upon *Fortune* being bald; so when we have caught her, she is quickly broke being glassie. 4. The *Roman* Emperors put more confidence in *Fortune*, then any other deity; therefore they always kept in their Closets the Golden Image of *Fortune*, and when they travelled abroad, that was still their companion. I wish, we Christians would as much esteem and honor Gods providence, and relie on it, as the *Romans* did on their *Fortune*. 5. *Fortune* is either an unexpected event, or else the hid cause of that event: The blinde Gentiles made her a blinde goddess, ruling things by her will, rather then by counsel; therefore they used to rail at her, because she favored bad men, rather then good, and called her blinde, as not regarding mens worth. 6. But I think that the wiser sort, by *Fortune* understood Gods Will or Providence; which the Poet calls Omnipotent, and the Historian the Ruler of all things. She may be called *Fortuna, quasi fortis una*, being onely that strong Ruler of the World. She had many Temples at *Rome*, and many names; she stood upon a Globe to shew her dominion of this world, and the Heaven on her head did shew, that there is her beginning; the Helm and the Horn of Plenty in her hands, to shew, that the Government of this world, and the Plenty we enjoy, is from this Divine Providence. And though they called her Blinde, yet we know the contrary; for she is that eye which seeth all things, and afar off, and before they are, as the word *Providentia* signifieth; therefore they called her and her horses blinde, because they were blinde themselves, not being able to know the wonderful ways, and secret ends of this Providence, why good men should here live in affliction and misery, and the wicked in honor

and



\* *Boetius*,  
 l. 4. *Prof.*  
 6.  
 \* *Cur bonis*  
*viris mala*  
*funt.*

and prosperity ; whereas they should have known, as some  
 of the wiser men did , that no misery could befall a good  
 man, : because every hard fortune doth either exercise,  
 amend, or punish us. He is miserable, saith *Seneca* 2, that  
 never was miserable ; they are miserable, who are becalmed  
 in the Sea, nor they who are driven forward to their Haven  
 by a storm ; a fust is worse then hunger : But see himself  
 speaking excellently to this purpose ; therefore they had  
 no reason to rail at *Fortune* when she crossed them, for to a  
 good man all things fall out for the best. Yet in a good sence  
 Gods providence may be called blinde, as Justice is blind ;  
 for it respecteth not the excellency of one creature above  
 another ; but Gods general providence extendeth it self  
 to all alike, to the Worm as well as the Angel : For as all  
 things are equally subject to God in respect of casualty, so  
 are they to his providence : He is the preserver of man and  
 beast ; his Sun shineth, and his rain falleth upon all alike.  
 7. Now the four Horles that draw *Fortune*, are the four  
 branches of providence, whereby Gods love is communica-  
 ted to us. to wit, creation, preservation, gubernation, and  
 ordination of all things to their ends. 8. In that they cal-  
 led *Fortune*, the daughter of the Sea ; by this they would shew  
 her instability, still ebbing and flowing like the Sea ; there-  
 fore they made her stand upon a Wheel, and she was cal-  
 led in a common by-word *Fortuna Euripus*, (*Eras. in Adag.*)  
 because of the often ebbing and flowing thereof. I grant  
 that, as one and the same effect may be called *Fortune* and  
*Providence* ; *Fortune* in respect of the particular cause, but  
*Providence* in regard of the first and general cause, which  
 is God ; so the same may be called instable, in respect of  
 the particular cause ; but most stable in respect of God, with  
 whom there is no variableness, nor shadow of turning :  
 Though contingent causes produce contingent effects, yet  
 nothing is contingent to God, for all things come to pass  
 which he foreseeth, and yet his foreknowledge imposeth no  
 necessity on contingent things ; but indeed, we are instable  
 our selves and evil, and we accuse *Fortune* of instability and  
 evil ; a good man may make his fortune good, *Quisq; sue*  
*est fortunæ faber*. 9. I have read, that in some places *For-*  
*tune* was wont to be painted like an old woman, having fire

in one hand, and water in the other ; which I think did signifie, that Providence doth still presuppose Prudence, whereof old age is the Symbol : And because of the mutable and various effects of *Fortuæ*, she was presented by a woman, the Symbol of mutability ; but the *Romans* upon better consideration, made her both Male and Female, to shew, that though the particular and secondary causes of fortunal effects, be various and unconstant like women, yet the supreme cause hath the stayedness of a man : The fire and water shews, that our fiery afflictions (which fall not without Gods providence) are so tempered with the water of Mercy, that though they burn good men, yet they consume them not ; as we are taught by *Moses* fiery bush, and the furnace of *Babylon*.

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## CHAP. VII.

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### G.

#### *GALATÆA.*

**S**he was the daughter of *Nereus* and *Doris*, whom *Po-Homer*.  
*Symphemus* the Gyant did earnestly love ; but being de-*Hyginus*.  
 spised by her, because she loved *Acis* the Shepherd better ; he *Apollodor*.  
 enraged, killed *Acis* with a great stone ; whom *Galatæa* out *Servius*.  
 of piety, converted into a Fountain of the same name. *Lucian*.

#### *The INTERPRETER.*

**G**alatæa, as *Servius* observes, is one of the Cyclopean In *Æn*.  
 Rocks in the coast of *Sicily* ; with which, it seems *l. 1.*  
*Polyphemus* was delighted, as being the most pleasant of all  
 the rest ; which perhaps gave the Poets occasion of this  
 fable. 2. *Galatæa* in *Virgil*, is a Country-Maid, so called  
 from γάλα, Milk ; either because she was white as Milk,  
 or because she did use to milk the Cows and Ews. 3. *Ga-*  
*latæa*



*Eustath. ad Iliad. ε.* *latea* was a Sea Nymph, called so from the white froth or foaming of the Waves, διὰ τὸ τῆς κυμάτων γλαυπ-

χεύς; and she is commended by *Homer*, *Virgil*, *Hesiod*, *Ovid*, and others, for her beauty: *Candidior cygnis, hedera formosior alba*, by which, perhaps they meant the beautiful aspect of the Sea, ἐν τῇ γαλήνῃ, in a calm; for as there is nothing in a storm more terrible then the Sea, so in a calm nothing more pleasant and delightful, which made the

*L. i. Epig. 16.* Poets so copious in describing her beauty, which *Martial* in few words comprehends. *Toto candidior puella cygno, argento, niveo lilio, ligustro.* Hence *Philostratus* represents

*Galatæa* riding on the calm Sea in a Chariot drawn by Dolphins, and guided by the daughters of *Triton*; about which, are the Sea-Nymphs ready to obey her commands. She holdeth over her head a purple vail towards the West wind, both for a shadow to her self, and a sail for her Chariot; her moist and heavy hairs hang down about her

*Eclog. i.* white neck. 4. *Virgil* calls the Town of *Mantua*, where he was born, *Galatæa*, either from the beauty of the place, or from the abundance of Milk, Butter, and Cheese there, on which they used to feed most. So I have read in *Stobæus* and *Damascene*, of a people called *Galactophagi*, because they onely fed upon Milk, Butter, and Cheese. 5. *Galatæa* in *Lucian* is in love with *Polyphemus*, because he was a

*In Dialog.*

*Macin.*

ἀγέλῃ

ἀμωρόν.

Gentleman born, being the son of *Neptune*, though otherwise a most deformed monster, hairy and rough, having but one eye, ἐν τῷ μετώπῳ, in the midst of his forehead, ὑπὸ ζῶν ὥσπερ ὁ τράγος, smelling as rank as a Goat, ὠμορὰ γὰρ, feeding on raw flesh; by which we see the foolish affection of many Women, preferring gentility to vertue and beauty; whereas vertue is the onely nobility; as *Juvenal* sheweth:

*Malo pater tibi sit Therfites, si modò tu sis  
Æacidae similis, Vulcanique arma capeffas,  
Quàm si Therfitæ similem producat Achilles.*

And here also we see the nature of love, which blinds the lover, that no imperfection can be seen in the thing loved,

*Theocrit.*

*Idyll. 6.*

*Idyll. 11.*

Πολλάκι τὰ μὴ καλά καλὰ πέφανται. 5. *Polyphemus* in *Theocritus*, is content to lose his sound and onely eye,

ἢ γλυκερώτερον ἔστιν, then which to him nothing was sweeter,

sweeter, and all for the love of *Galatæa*. He hath too many fellows ; for there are multitudes, who for the unlawful love of women, are content to lose their souls, and the bright eye of their understanding. 6. In that *Polyphemus* killed *Acis*, because *Galatæa* loved him best ; we see the nature of love, that can admit no rival : And in this, we may behold the picture of a Tyrant, who cannot endure any man to enjoy any property ; and withal, we see here how dangerous it is, for any man, to be in competition with a potent Superior.

### G A N I M E D E S.

**H**E was the King of Troy's son, who whilest he was hunting, was caught up to Heaven by an Eagle, Jupiters Bird ; and because of his extraordinary beauty, Jupiter made him his Cup-bearer.

### The INTERPRETER.

1. **W**hen *Ganymedes* was caught up to Heaven, he let fall his Pipe, on which he was playing to his sheep ; so whilest we are carried up by Divine raptures and contemplations, we must sling away all earthly delights. 2. Whilest *Ganymedes* was piping on his Cane, and keeping of his Fathers sheep, then was he caught up to Heaven. God is never better pleased with us, then when we are faithful and diligent in our calling ; not the sad and melancholly, but the cheerful minde is fittest for God, and heavenly raptures. 3. *Ganymedes* (*Γανυμήδης*) is one that delights in Divine counsel or wisdom ; and Wisdom is the true beauty of the minde, wherein God takes pleasure. 4. Every Eagle is not *Jupiters* Bird, as *Alian* observeth, but that only which abstains from flesh and rapine, and that was the Bird that caught up *Ganymedes* ; so fleshly mindes and thoughts, set upon rapine and carnal pleasures, are not fit to serve God, nor to carry the soul up to Heaven. 5. The quick-sighted Eagle, is Divine contemplation or meditation, by which *Ganymedes*, the soul, is caught up to Heaven. 6. When by holy raptures, we are carried up to Heaven ; the best Nectar that we can pour out to God, is the tears of



repentance, and of a broken heart. 7. *Ganymedes* was caught up by one Eagle onely; but if we have the true inward beauty of the minde, we shall be caught up in the air by Legions of Angels, to meet the Lord, and shall for ever serve him at his Table in the Kingdom of Heaven. 8. I wish, that the *Roman* Eagle would not delight so much in rapine and mans flesh, as he doth; but rather endeavor to be carried up to Heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 9. As the Eagle caught up *Ganymedes*, so the wings of a great Eagle were given to the woman, *Rev.* 12. to carry her from the Dragons persecution: The great Eagle was the *Roman* Empire, whereof *Constantine* was the head, by whose power and help, the Church was supported. 10. Our Saviour Christ is the true *Ganymedes*, the Son of the Great King, the fairest among the sons of men, the Wisdom and Council of the Father, in whom God delighted, and was well pleased; who by the power, and on the wings of his Divinity, was caught up to Heaven, where he is pouring out his Prayers and Merits before God for us; and like *Aquarius* (to which *Ganymedes* was converted) is pouring down the plentiful showers of his grace upon us. 11. *Vespasian* set up the image of *Jupiter*, and *Ganymedes* caught by the Eagle, in the Temple of Peace; so the Image of God, and heavenly raptures, are found in that Soul wherein is the Peace of Conscience. 12. As the Eagle carried *Ganymedes*, so *Moses* compareth God to an Eagle, who carried the *Israelites* on his wings through the desert. And *St. Ambrose* saith, that Christ is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to Heaven.

1 Homi-  
nem infer-  
ni raptum  
faucibus  
portavit  
ad cælum.  
Serm. 62.

## G E N I I.

**T**Hese were the sons of *Jupiter* and *Terra*, in shape like men, but of an uncertain sex. Every man had two from his Nativity, waiting on him till his death. The one whereof was a good Genius, the other a bad; the good ones by some are called *Lares*, the bad *Lemures*; and by *Tertullian*, and his Commentator *Pamelius*, they are all one with the *Dæmones*. They were worshipped in the form of Serpents.

The

## The INTERPRETER.

1. **I**T was a high degree of honor among the *Romans*, to swear by the Princes *Genius*; therefore *Caligula* put many to death, because they never swore by his *Genius*; so to falsifie that oath which was taken by the Princes *Genius*, was most severely punished. By which we see, that swearing by a Superior, is an honor held due to him; and therefore Anabaptists rob God of his honor, when in cases of necessity they will not swear at all by him. On the other side, how do they dishonor God, who swear by his Name rashly and falsly, and yet are not punished? The *Romans* were more religious towards their Princes, which were but men, then we are towards the true God. 2. The *Roman Genius* was wont to be painted with the Horn of Plenty in one hand and a dish with offerings reached out towards the Altar in the other hand, to shew, that the *Roman State*, and consequently all others are supported by outward plenty, and religious bounty or devotion towards God. 3. *Genius*, à *gignendo*, for by them we are ingenerated; and so whatsoever is the cause or help of our generation, may be called *Genius*. Thus the Elements, the Heavens, the Stars, Nature, yea, the God of Nature, in whom we live, move, and have our being, may be called *Genii* in a large sense: And *Genii*, *quasi geruli*, à *gerendo*, *vel ingerendo*, from supporting us, or from suggesting good and bad thoughts into the minde; therefore *gerulo figuli*, in *Plautus*, is a suggester of lies; and so by these *Genii* may be understood, the good and bad Angels which still accompany us, and by inward suggestion stir us up to good or evil actions. 4. The form of Serpents, in which the *Genii* were worshipped, doth shew the wise and vigilant care which the Angels have over us. 5. When after this life, they punish us for sins, they are called *Manes*. Therefore the *Genii* were painted with a Platter full of Garlands and flowers in one hand, and a whip in the other, to shew, that they have power both to reward and punish us. They have oftentimes appeared in the form of men, therefore they are painted like men; but they have no sex, neither do they procreate; for which cause perhaps

<sup>1</sup> Scaliger,  
in Fest.

<sup>2</sup> Pinge  
duos ar-  
gues, &c.  
<sup>3</sup> Quisque  
suos pati-  
mur Ma-  
nes. Virg.



the fruitful Palm-tree was dedicated to them, with which also they were crowned ; and because they were held of a middle kinde, between gods and men, they were called the sons of *Jupiter* and Earth ; or rather in reference to *Plato's* opinion, which held Angels to be corporeal. 6. Our souls also are *Genii*, which from our birth, to our death, do accompany our bodies. 7. Every mans desire and inclination may be called his *Genius*, to which it seems the Poet alluded, saying,

*An sua cuique deus fit dira cupido ?*

8. And perhaps *Aristotles Intellectus agens*, is all one with *Plato's Genius* ; for without this, we have no knowledge, because the Passive Intellect depends in knowledge from the Active, in receiving the Species from it ; which by the Active Intellect is abstracted from time, place, and other conditions of singularity. And this all one, as if we should say, We receive no information of good or evil, but from our *Genius*.

9. As the Gentiles believed the Stars to be *Genii*, so the Jews thought them to be Angels, and that they were living creatures ; therefore they worship'd them, and cal'd them the hoast of Heaven. 10. But indeed, Christ is our true *Genius*, the great Angel who hath preserved and guarded us from our youth, by whom we are both generated and regenerated, the brazen Serpent from whom we have all knowledge ; who alone hath power to reward and punish us ; who appeared in the form of man, and in respect of his two natures, was the son of *Jupiter* and *Terra*, of God and Earth ; and who will never forsake us, as *Socrates* his *Genius* did him at last ; who came not to affright us, or to bring us the message of death, as *Brutus* his *Genius* did to him ; but to comfort us, and assure us of eternal life. Let us then offer to him the sacrifice, not of blood, cruelty, or oppression, which the Gentiles would not offer to their *Genius*, thinking it unfit to take away the life of any creature that day in which they had received life themselves : But let us offer the wine of a good life, and the sweet fumes of our prayers ; and let us not offend this our *Genius*, or deprive him of his due, but make much of him by a holy life. And though the Gentiles assigned unto every man his *Genius*, and *Juno* to the women ; yet we know, that Christ is the Saviour and Keeper both of men and women, and that with him there is no difference of sex.

G E R Y O N.

Defraudare Genium, indulgere genio.

## GERYON.

**H**E was the son of Chrysaoris, and Callirrhoe, the daughter of the Ocean. He had three Bodies, and a goodly heard of Oxen, which was kept by a two-headed Dog, begot of Echidna and Typhon; but Hercules killed both Geryon and his dog, and carried away his Oxen, and slew the seven-headed Serpent.

Hygin. l. 1.

Paleph. l. 1.

Albricus

de Deorum

Imag.

Apollod.

lib. 2.

Nat. Com.

l. 7. c. 1.

## The INTERPRETER.

1. **B**Y Geryons three Bodies, may be meant three Brothers, all unanimous; or else Geryon, and his two sons: By his dog, serpent, and Eurylion his cow-herd, may be understood the store of serpents, dogs, and cow-herds, with which Geryons Country did abound, and withal their cruelty, which caused Hercules to destroy them; or by Geryons three bodies may be meant his three sons, who were both good soldiers, and unanimous in defending their Country. 2. Geryon had but one trunk or bulk of his body, but many eyes, hands and feet; so there ought to be in a well governed State, but one Counsel, and a perfect concord among the people, though they consist of many different members. 3. By Hercules, is meant the Sun, by Geryon, the cold and stormy Winter, the heat of the Sun draws the cattel after it, which out of cold and barren Countreys wander to those that are hotter and fruitfuller. 4. By Geryon, K. of Spain, who had a two-headed dog, may be meant, that he was a potent King both by Sea and Land, whom Hercules overcame, when he sailed thither in a Brasse-pan, that is in a strong ship full of brasse armor. 5. Palephatus says, that Geryon had a City in Pontus called Tricarinia, or three heads, perhaps from three hills it might stand upon; and from hence arose the fiction; for there were good store of cattel, which Hercules drove away, they from this three-hilled or headed Town, were called the cattel of three headed Geryon. 6. By Geryon, may be meant the Moon, which hath three Aspects, as he had three Heads; for either she is corniculated, half, or full; and from these three Aspects, the Romans divided the moneth into three parts, the Calends,

Albricus

de Deorum

Imag.

De Fabul.

Nar. l. 1.



Arrianus,  
l. 2.

Met. 9.  
Epig. l. 5.  
62.

In Theogonia

Lucian.  
Loxaris.  
Salust. in  
Catal.

In Ibericis.

Nones, and Ides ; then doth *Hercules* kill *Geryon*, when the Sun riseth above the Hemisphere, and with his beams dazzles the Moons light, and in the conjunction she loseth her light totally in respect of us. 7. The common opinion is, that *Geryon* was King of *Spain*, and that because he was King of three Kingdoms or Islands ; therefore he was said to have three bodies. But *Hecataeus* is of opinion, that he was never there, but that he lived in *Ambracia*, a City in *Epirus*, which afterward was the seat of King *Pyrrhus*, and called by *Augustus*, from his victory, *Nicopolis*. Hereabout was excellent and deep pasture, and goodly tall Oxen, which drew *Hercules* thither. Thus we see that those Countreys which are richest, are most exposed to invasion, be they never so strong and well fenced : Barrenness is a Countreys strongest fortifications : But for all this, I had rather follow the received opinion ; for I finde that he is called *Pastor Iberus*, by *Ovid* and *Martial*, and that he had three Islands under his jurisdiction, to wit, *Cadiz*, *Erythia*, and *Tartessus* ; of which onely *Cadiz* is now existent, *Erythia* being swallowed up by the Sea, and *Tartessus* joyned to the Continent. This *Erythia* is thought by *Pliny* to be inhabited first by the Tyrians, who came from the Red Sea, called *Erythraeum* : Here it was where *Hesiod* will have *τρίκεφαλον Γηρυονῆα*, Three-headed *Geryon* to be overcome by *Hercules*. If it be objected, that *Strabo* speaks nothing of the Oxen of that Island ; I answer, that he speaks in general of ζῶον, cattle, under which word, Oxen are comprehended ; and he confesseth, that though the Grasse there be dry, yet the cattle grow so fat with it, that if they be not once a moneth let blood, they are choaked with their own fat. But whether this *Hercules* that killed *Geryon*, be the *Phœnician* or *Grecian*, is somewhat doubtful, for they are often confounded. 8. In *Geryon* we may see the picture of true friendship, in which, there is but one minde and affection, though divers bodies ; *συνελθόντες δύο ἢ πρῶς φίλοι, ὁποῖον Γηρυονῆα οἱ γερῶντες ἐνδείκνυνται*. *Idem velle, atque idem nolle, eadem firma amicitia est*. 9. It is probable, that *Hercules* who killed the Spanish *Geryon*, was not the *Theban* or *Grecian*, but the *Tyrian* or *Phœnician*, or else *Egyptian Hercules* ; For, as *Apianus* sheweth, the Temple of *Hercules* near his

his Pillars seems to be built by the Phœnicians, for *ἡρώς* καὶ ἡ ἑστὴ νῦν ἐν φοινικῶς, he is worshipped as yet there, after the Phœnician manner; and so *Diodorus* sheweth, that the sacrifices of that Temple were, *Διοικηθῆναι τῆς ἡρώς φοινικῶν ἱερίῳ*, administred after the Phœnician manner. So *Arrianus* writes, that *Tartessus* was *φοινικῶν τόμα*, built by the Phœnicians; and *Hercules* his Temple is built there after the Phœnician manner. 9. *Pomponius* writes, that this Temple was consecrated by *Hercules* his bones; and *Lucian* shews, that the *Thebans* kept as a relick the bones of *Geryon*, and *Memphis* the hairs of *Isis*, which they shewed to strangers. From this we may perceive, whence the Church of *Rome* hath borrowed her practice, in consecrating the bones of dead men, and proposing the sight of such relicks to pilgrims and strangers. Lib. 2.  
Αναβαρ.  
  
Lib 3. c. 6.

## G I G A N T E S.

**G**iants were hairy, and snaky-footed, men of an huge stature; begot of the blood of *Cœlus*, and had *Earth* for their Mother. They made war against *Jupiter*, but were overcome at last by the help of *Pallas*, *Hercules*, *Bacchus*, and *Pan*, and were shot thorow by *Apollo's* and *Diana's* Arrows.

## The I N T E R P R E T E R.

1. **T**hat there were men of an huge stature, fierce looks, and of wicked dispositions, and of high and proud mindes, which they called Giants, is not to be doubted, seeing the Scripture so often mentions them, both before and after the flood; besides divers Historians, *Scaliger* saw one of them at *Millain*, so tall, that he could not stand, but lay along, and filled two Beds joyned in length, *Exerc.* 163. All ages have produced some such Giants: But that these were begot of Devils and Women, is ridiculous; for these Giants were men, not differing from other men, either in their matter or form, but onely in greatness, which makes but an accidental difference; neither have spirits seed, or organs of generation. And whereas spirits and women differ generically, it must needs follow, that what is begot



of them must be different from them both, as we see a Mule is different from the Horse and She-ass, which differ but specifically. 2. If by Giants we understand winds and vapors, they have the Earth for their Mother, and Heaven for their Father; they are bred in the Belly of the Earth, and are begot of the Rain; which may be called the Blood of Heaven. They may be said to war against *Jupiter*, when they trouble the air; and they were shot with *Apollo's* and *Diana's* arrows, when the beams and influence of the Sun and Moon do appease and exhaust them. 3. Notorious profane men are Giants, and are begot of Blood, to shew their cruel dispositions; and of Earth, because they are earthly minded. Their hairy bodies and snaky-feet do shew their rough, savage, and cunning disposition; they war against *Jupiter*, when they rebel against God with their wicked lives: But *Hercules*, and *Pallas* strength and wisdom, overcome and subdue such Monsters; and oftentimes they are overthrown by *Bacchus* and *Pan*, that is, by Wine and Musick: Drunkenness and pleasure at last prove the bane of these Giants. 4. Rebellious *Catalines* who oppose authority, are hairy, snaky-footed Giants, of a sanguinary and cunning disposition, warring against Magistrates, which are gods, but at last come to a fearful end. 5. *Arius*, and all such as oppose the Divinity of Christ, are like these Giants warring against God; but are overthrown with the Thunder and Arrows of Gods Word. 6. Let us take heed, as *Ambrose*<sup>1</sup> exhorts us, that we be not like these Giants, earthly-minded, pampering our flesh, and neglecting the welfare of our souls, and<sup>2</sup> so fall into contempt of God and his Ordinances. If we dote too much on Earth, we shew that she is our Mother, and that she is too much predominant in us: If we think to attain Heaven, and yet continue in sin and pleasure, we mount our selves upon ambitious thoughts, and do with the Giants, *Imponere Pelion Ossæ*, climb upon those high conceits, to pull God out of his Throne.

<sup>1</sup> *Ambros.*  
cap. 4.

*De Arca*  
*Gen. Noe,*  
cap. 34.

<sup>2</sup> *Contuma-*  
*ci prælian-*  
*tur effecta,*  
*Ec.*

*GLAUCUS.* See *NEPTUNUS*,  
and *OCEANUS*.

### *GORGONES.*

**T**hese were the three daughters of Phorcus, whose chief was Medusa. She preferring her fine hair to Minerva's, and profaning her Temple in playing the whore there with Neptune, had her hands turned into snakes, and her head cut off by Perseus, being armed with Minerva's shield, Mercuries helmet and wings, and Vulcan's sword. This head Minerva still wore in her shield, and whosoever looked on it, was turned into a stone. These Gorgones had fearful looks, but one eye, and one tooth amongst them, which continually they used as they had occasion; they never used their eye at home, but still abroad. When Perseus had got this eye, he quickly overcame them. They had also brazen hands and golden wings.

### *The INTERPRETER.*

**I** **A** Thenæus writes, that Gorgones are certain wild beasts in Libya, which by their breath and looks, kill other creatures. One of them being killed, was brought to Marius, whose party-coloured skin was sent to Rome, and hung up for a Monument in the Temple of Hercules. Hereticks and false teachers are worse then these Gorgones, which with their breath killed mens bodies, whereas the other poyson mens souls. And little better are they, who with the venomous breath of their lying and slandering tongues, poyson and kill mens good names. 2. Many men are like the Gorgones, they are quick-sighted abroad, but blinde at home; they spie moats in other mens eyes, but not beams in their own. 3. Satan deals with us, as Perseus did with Medusa. he first steals away our knowledge; then with the more ease he destroys our souls. 4. We see here in Medusa, that pride, sacriledge, whoredom, shall not go unpunished. 5. From whence, let us learn not to be proud of our beauty; for all beauty, like the Gorgones, shall end in deformity; and as Absoloms hair, and Medusa's here brought destruction on them,  
so



so it may bring upon others; and shall, if they dote too much on it. 6. The sight of these *Gorgones*, turned men into stones; and so many men are bereft of their senses and reason, by doting too much on womens beauty. 7. They that would get the mastery of Satan, that terrible *Gorgon*, must be armed as *Perseus* was, to wit, *With the Helmet of Salvation, the Shield of Faith, and the Sword of the Word.* 8. *Minerva*, by means of her shield, on which was fastned *Medusa's* head, turned men into stones; so the nature of wisdom is, to make men solid, constant, unmoveable. 9. I wish that among Christians there were but one eye of Faith and Religion, one Tooth, and one common Defence, that so they might be *Gorgons* indeed, and terrible to the *Turks* their enemies; that with a brazen hand they might crush the *Mahumetans*; and with the golden wings of victory they might flie again over those territories which they have lost. 10. *Medusa*, by seeing her own face in *Perseus* his bright shield, as in a glass, she fell into a deep sleep, and so became a prey to *Perseus*; so many falling in love with themselves, grow insolent and careless, and falling into the sleep of security, become a prey to their spiritual enemy. 11. If a woman once lose her modesty and honor, be she never so fair, she will seem to wise men but an ill-favored *Gorgon*; he accounts her hair as snakes, her beauty as deformity. 12. A Captain, or whosoever will encounter with a snaky-haired *Gorgon*, that is, a subtile-headed enemy, stands in need of *Minerva* for wisdom, of *Mercury* for eloquence and expedition, and of *Vulcan* for courage. 13. *Perseus* got the victory over *Gorgon*, by covering his face with a helmet, that he might not be seen of her. The best way to overcome the temptations of leud women, is to keep out of their sight, and to make a covenant with our eyes. 14. The *Gorgons* are like those that live at home a private life, and so make no use of their eye of Prudence, till they be called abroad to some eminent place, and publick office. 15. They that have fascinating and bewitching eyes; by which, many are hurt and infected, especially young children, may be called *Gorgons*; and that such are, both ancient Records Experience and Reason doth teach us: For from a malignant eye issues out infectious vapors or spirits, which make easie impressions

sions on infants and tender natures ; therefore the Gentiles had the goddess of Cradles, called *Cunina*, to guard infants from fascination : And we read, that in *Scythia* and *Pontus*, were women whose eyes were double balled, killing and bewitching with their sight. These were called *Bithie* and *Tbibie*, and they used the word *Præfiscinè*, as a charm against fascination ; and in *Africa*, whole families of these fascinating hags were wont to be. And let it not be thought more impossible, for a tender nature to be thus fascinated, then for a man to become blear-eyed, by looking on the blear-eyes of another ; or for one to become dumb at the sight of a Wolf ; as for a Glass to be infected and spotted at the looks of a menstruous woman, as *Aristotle* sheweth. It is too manifest what passions and effects the sight of divers objects do produce ; as love, sorrow, fear, &c. And so we read, that the Basilisk kills with his looks, though some say it is with his breath ; and I deny not, but the apprehension of the parties thus looked upon, helps much to the producing of the foresaid effects. There is also fascination by the tongue, *Ne vatinocet mala lingua futuro.* 16. These *Gorgons* which were so beautiful, are placed by *Virgil* in Hell, to torment men ; so sin and pleasure here with pleasant looks delight us, but hereafter they will torment us. 17. Satan at first, a beautiful Angel ; but by Pride, in making himself equal with his Maker, was turned into a terrible *Gorgon*, and with his snaky hairs, that is, his cunning inticements infected our first parents, and turned them into stones, by bereaving them of spiritual understanding ; but Christ the true *Perseus*, and Son of God, armed with a better Shield then *Minerva's*, a better Helmet then *Mercuries*, a sharper Sword then *Vulcans*, cut off the head of this *Gorgon* ;

### GRATIÆ.

**T**He Graces were three sisters, daughters of Jupiter, and Euronyme ; they were fair, naked, holding each other by the hand, having winged feet. Two of them are painted looking towards us, and one from us : They wait upon Venus, and accompany the *Muses*.

The



## The INTERPRETER.

1. **V**enus and Cupid were said to accompany the Graces, to shew, that mankind is preserved by generation, represented by *Venus* and *Cupid*; and by mutual benevolence and bounty, expressed by the three Graces.
2. The Temple of the Graces was built in the midst of the street, that all passers by, may be put in minde of benevolence and thankfulness. 3. *Apollo* and *Mercury* are painted sometimes ushering of the Graces, to shew, that prudence and celerity, are requisite in thanksgiving and bounty. 4. *Seneca* 1, and the *Mythologists*, by the three Graces understand three sorts of benefits; some given, some received, and some returned back upon the Benefactor; two look towards us, and one hath her face from us, because a good turn is oftentimes doubly requited. They hold each other by the hand, because in good turns there should be no interruption; they are naked, or, as others write, their garment is thin and transparent, because beauty should still be joyned with sincerity; their smiling face shews, that gifts should be given freely: They are still young, because the remembrance of a good turn should never grow old; they have winged feet, to shew, that good turns should be done quickly, *Bis dat qui cito dat*. 5. They that will be bountiful, must take heed they exceed not, lest they make themselves as naked as the Graces are painted. There is a mean in all things, and no man should go beyond his strength; he may be bountiful that hath *Euronyme* for his wife, that is, large possessions and patrimonies, as the word signifieth. 6. There be many unthankful people, who are content still to receive benefits, but never return any. These are they that strip the Graces of their Garments, and have reduced free-hearted men to poverty. 7. The Graces are called in the Greek *Charites*, *ἡμεῖς χαῖρας, χαίρειν*, from joy, or from health and safety; and they still accompany the Muses, *Mercury* and *Venus*; to shew that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 8. I think by the three Graces, maybe meant
- three

1 Lib. de  
Benef. c. 3.  
Phornutus  
de Nat.  
Deor. E-  
ras. in A-  
dag. Tur-  
neb. Adv.  
Nat. Com.

three sorts of friendship ; to wit, honest, pleasant, and profitable: honest, and pleasant friendships, which are grounded on vertue and delight, look towards us, because they both aim at our good : But profitable friendship looks from us, as aiming more at her own gain, then our weal ; which, as *Seneca* saith, is rather traffick, then friendship. But all friendship should be naked, and without guile and hypocrisie, like the Graces, still young and chearful, and still nimble and quick to help. 9. By the three Graces, I suppose also, may be meant the three companions of true love : Of which, *Aristotle* speaks ; to wit, First, Good will or benevolence ; secondly, Concord or consent of mindes, *Idem velle & idem nolle* ; thirdly, Bounty or beneficence. These three, like three Graces, look one upon another, and hold each other by the hands ; these ought to be naked, pure, still young ; and where these three are found, to wit, good will, concord, and bounty, there shall not be wanting the three Graces ; that is, first, *Thalia*, A flourishing estate ; secondly, *Aglaia*, Honor or glory ; thirdly, *Euphrosyne*, True joy and comfort ; for these are the Handmaids of Love. 10. Faith, Hope, and Charity, are the three Divine Graces, pure and unspotted Virgins, Daughters of the Great God ; sincere and naked without guile ; looking upon one another, and so linked together, that here in this life, they cannot be separated one from the other, but their posture is somewhat different from the other Graces : For of the other, two look on us, the third hath her back to us. But in these three Divine Sisters, one onely looketh to us, to wit, Charity ; the other two, Faith and Hope, fix their eyes from us upon God. Faith is *Aglaia*, the glory and honor of a Christian : Hope is *Euphrosyne*, that which makes him joyful, we rejoyce in Hope : And Charity, that is *Thalia*, which would make our Christian state flourish and abound with all good things, if we would admit of her company amongst us : But by reason there is so little Charity, I doubt me, there is as little Faith and Hope ; for, reject or admit of one, you reject and admit of all.

2 *Ethic.*

l. 9. c. 5.

ἑνωσία, ὁ-

μόνοια,

ὑπεργασία.

3 *Thalia* &

*Floridus* ;

*Thalia Flo-*

*rens vitæ*

*status, &*

*rerum af-*

*fluentia :*

ἁγλαίζειν

ornare seu

honorare :

εὐφρα-

νείν, lætum

reddere.



## CHAP. VIII.

H.

## HALCYONE.

Hyginus.

Apoll. l. i.

Nat. Com.

l. 8. c. 16.

Servius in

Geor. i.

Lucian. in

Alcyone.

Ovid. Met.

ii.

**H**Alcyone or Ceyx, was the son of Lucifer and Phionis, and husband to Halcyone, the daughter of Æolus and Egyale; she cast her self down from a Rock into the Sea, when she saw the dead body of her husband floating on the water; who with his ship, were cast away in a storm. These being pitied by the gods, were turned into Birds of the same name Halcyones, which we call King-fishers.

## The INTERPRETER.

**I.** **A** Pollodorus thinks that Ceyx was turned into a Sea-Mew; and Halcyone his wife into a Kings-fisher; which judgment fell upon them for their pride; for he thought himself to be Jupiter, and she called her self Juno. Thus pride, we see, never goeth unpunished. **2.** He was a head-strong man, and would not be dissuaded by his wife from going to Sea. Many men by slighting the wholesome advice of their Wives, or other friends, have been brought to misery and ruine. **3.** It is dangerous to abound with too much outward prosperity; for this is oftentimes the cause of pride, oppression, and other sins, and consequently of destruction: For mans minde cannot contain it self within compass, *Nec servare modum rebus sublata secundis.* For this Ceyx or Halcyone, was very rich and beautiful, and nobly descended, which puffed him up with pride and ambition. **4.** It is dangerous to yield too much to sorrow for the loss of friends. Moderate grief is decent, but *ne quid nimis; nec sicci sint oculi, nec fluant.* Immoderate sorrow hath proved dangerous

Virgil.

Terence.

Seneca.

dangerous both to soul and body. *Halcyone* with too much grief, became desperate, and drowned her self. 5. *Lucian* writes, that such is the love of the female *Halcyone*, to the male, that she carries him, when he is old on her wings. And they write, that when either of them dies, the other mourns divers days together; a notable example of conjugal love.

6. They write, that about the Winter solstice, the *Halcyons* make their Nests, and lay their Eggs, at which time the Sea is then calm. Hence comes the Proverb of *Halcyonian* days, for quiet and happy times. And this favor, they say *Amphitrite*, and the other gods, bestowed upon these Birds for their piety to each other. But indeed, the true cause of this calm, proceeds from the Suns station; who being come to the Tropick, seems to stand still, because for a fortnight, there is no sensible variation of the Suns motion, which is the reason that there is no great commotion in the air, which is moved by the Suns motion. 7. The *Halcyons* make their Nest so curiously and strong, that neither the water can enter into it, nor is it easily broken; by which we see the natural affection of dumb creatures to their young ones; as also their wonderful providence, cunning, and industry, which may check the unnaturalness, and improvidence of some Parents towards their children.

8. The *Halcyons* or *Halcydens* were said, I think, to be begot of *Lucifer*, because these Birds begin to chirp or sing about break of day, at the rising of *Lucifer*, or the morning Star, whose song is mournful, *Raptum coniux Ceyca gemit illa dolens vocem dedit.* Hence *Cleopatra* for the great lamentation of her Mother, was called *Alcyone*. 9. These Kingfishers were begot of heavenly *Lucifer* and *Philonis*, that is, of light and love; and as *Theocritus* saith, they assuage the Waves and Sea, the South, and East winds, *σοφισῶσι τὰ πικύματα, πλὴν δὲ δαίλων, τόν τε νότον, τόν τε ἔναον.* But there are Birds in the world of a far other nature, which are the children, not of light and love, but of darkness and malice; not begot of heavenly, but of hellish *Lucifer*, who do not assuage, but raise the winds and storms, and disturb the sea of that state in which they hatch their eggs of dissention, and build their nests in troubled waters, where, they say, is good fishing; but their Nests are in danger to be dashed

φιλαυδεϊ-

a. *Plin.* l.

10. c. 32.

& l. 18.

c. 20.

*Erasmus in*  
*Adag.*

*Halcydonia*  
*circa fo-*  
*rum. Plau-*  
*tus.*

*Arist. de*  
*animal. l.*

5. c. 8.

*Sen. Herc.*  
*Oet.*

*Flac. l. 4.*

*Cel. l. 14.*

c. 11.

*Hom. Il. 1.*

*Μητὴρ Ἀλ-*

*κυόν*

*πολυπύ-*

*νός.*



*Flac. Aug.* dashed against the Rocks, let them take heed.  
*l. 6.*

*Fluctus ab undisoni ne forte crepidine saxi*

*Alcionis rapiam miseræ fætumque laremque.*

*Φίλων*  
*Ποσειδών*  
*ἢ Ζῆς.*  
*in Lacon.*

*De soler.*  
*animal.*

These are the sons rather of *Alcyon* the Giant, who stole away the Oxen of the Sun, and were overthrown by *Jupiter* thunder. 10. *Pausanias* writes, that *Alcyone* was carried away by *Jupiter* and *Neptune*; perhaps, as she was standing on the Rock, *Jupiter*, that is, the air or wind blew her into the Sea. Whence this fiction of being carried away by *Jupiter* and *Neptune* might arise. 11. *Plutarch* shews, that the love of the *Halcyons* is so great to each other, that the male and female keep company together all the year, and not by fits, as other Birds do; and this society is not out of venereal desire, but out of love. I wish all married men and women would observe the same conjugal duty, love, and modesty.

*Harmonia*, see *Cadmus*.

*Harpyæ*, see *Boreas*.

## H A R P O C R A T E S.

*Hyginus,*  
*lib. 1.*

*Chartar. de*  
*Imag.*

**T**his was the god of Silence, worshipped in Egypt with *Isis* and *Serapis*. He was the son of *Isis*, whom his Mother lost, and built a ship to finde him out again.

## The I N T E R P R E T E R.

*Aug. de*  
*Civit. Dei,*  
*l. 18. c. 5.*

*Cato.*

*Cicero.*

**H**arpocrates, called by the Greeks, *Sigalion*, was worshipped in Egypt; and always placed by the images of *Isis* and *Serapis*, with his finger on his lip, to shew, that neither the secrets of their Religion ought to be divulged, nor ought the Priests let any one know, that *Isis* and *Serapis* had been men. 2. *Harpocrates* was made a god, to shew us, that Silence is a special gift of God. *Proximus ille Deo qui scit ratione tacere*: Men teach us to speak, but God teacheth us silence. *Loquendi Magistros habemus homines, tacendi verò deos*. 3. *Harpocrates* was painted with a Cap on his head, which was the symbol of Liberty, to teach us, that he onely is a freeman, who can rule his tongue: *Virtutem primam esse putæ compescere linguam.*

And

and true wisdom consisteth not so much in speaking, as in *Cato*  
 silence; for which cause they write, that *Minerva*, the god-  
 dess of Wisdom. was an enemy to the prating Crow which  
 she sent away: Therefore her Picture is described by *Paul-* *In Missea.*  
*Sanias*, holding a Crow in her hand, to signifie, that true  
 Wisdom hath the command of words; and he is wise that  
 can hold the Prating Crow in his hand: For as it was true *Salust.*  
 in *Caiilin*, so it is in all others, where there is much tongues,  
 there is little wisdom, *Satis loquentiae, sapientiae parum.*

4. Not onely was *Harpocrates* painted with his finger on *Epist 29.*  
 his lip, whom *Ausonius* calls the Egyptian Sigalion. *Ant Paulin*  
*tua Sigalion Egyptius oscula signet*; but also, as *Joseph Sca-* *Aus. lec. l. 1*  
*liger* on that place sheweth, there were some of their gods *c. 29.*  
 so born, with their forefinger, *δακτύλῳ κατισχάζοντι*, fast-  
 ned to their-lips; as *Suidas* records of *Heraiscus* the E-  
 gyptian, *καλὰ δὲ τοῦ λέγοντα ὑπὸ τῆς χειρὸς ὅτι τοῖς χεῖλε-*  
*σιν ἔχον τὴν κατισχάζοντα δακτύλον*, and perhaps *Harpoc-*  
*rates* was born after this manner. 5. *Austin* sheweth, that *L. 18. de*  
 it was death for any one to say, that *Serapis* was a man, *Con- Civ. dei.*  
*stitutum est, ut quisquis eum hominem dixisset fuisse, capitale m* *c. 5.*  
*penderet poenam*; which was the cause that *Harpocrates* his  
 image was in all the Temples of *Serapis*. The like super-  
 stition is among the Romanists, who threaten fire and sword  
 against thole that shall speak or write against the Pope, or  
 his errors and wickedness, lest it should be known he is a  
 man, whom they adore as a god. 6. *Harpocrates* was a little  
 childe, born before his time, with imperfect limbs, there-  
 fore called *Exterricinius*, in Greek *Ἐλπίσιος*, born be-  
 fore the full months were finished; he being born before the  
 organs of speech were perfected, and consequently dumb,  
 was made by the Egyptians, the god of Silence. Its no won-  
 der they made such an imperfect childe a god, when as they  
 made gods of Calves and Dogs, Snakes and Crocodiles,  
 Onions and Garlick. 7. It is more likely that *Harpocrates* *Isid. de*  
 was a good Philosopher, who had taught men to prefer *Ofiid.*  
 silence to speaking, and to be careful of their words; or  
 else, as *Plutarch* saith, he corrected the false opinions of the  
 gods, and taught his Schollers to be silent, or sparing to  
 pronounce any erroneous doctrine concerning God, which  
 might give occasion of making him the god of Silence.



- Plutarch.** 8. The Peach-tree was dedicated to *Harpocrates* by the Egyptians, because the Leaf of that Tree, represents the tongue in form, and the fruit of the heart. By this we are taught never to speak, except the heart and tongue go together, and never to speak without premeditation; for silence is to be preferred to rash speech. Therefore he was painted with the fruit and leaves of the Peach in one hand, and the other hand on his Lip. 9. He was painted with a Woolfs skin, beset with eyes and ears, to shew us, that we should hear and see much, but speak little: And as the sight of a Woolf causeth silence in the man that seeth him; so should the sight and consideration of this picture teach us silence, and (as *St. James* speaketh) *to be swift to hear, but slow to speak.* 10. *Angerona* was the goddess of Silence at Rome, as *Harpocrates* was the god of Silence in Egypt. She was so called from *Angina*, the Squinzy, which causeth silence, and which she had power to send and cure; or she was so called *Ab Angoribus*, from curing the anguishes and pains of the body and minde; and was worshipped in the Chappel, and on the Altar of *Volupia*, the goddess of Pleasure, to shew, that they, who with patience and silence, endured pains and anguishes at last attained to great pleasure. Her feasts were called *Angeronalia*, kept about the middle of December: She was painted with a cloth about her mouth, and was called the goddess of *Βουλῆς καὶ ἡσυχίας*, of counsel and occasions; because a wise man should be careful of his tongue, counsels, and occasions, or of the time. 11. The old Romans threw the ceremonies of *Harpocrates* out of the City, and cast down his image, with the images of his Father and Mother, *Serapis* and *Isis*, in the consulship of *Gabinus* and *Piso*; but the new Romanists are of another minde, for they honor *Harpocrates*, as much as the Egyptians did, by enjoyning Silence in matters of Religion, and sealing up the mouth of Scripture, which must not speak to the people in the tongue which they understand, so that *Angerona* is a great goddess in their Church.
- Charter de Imag.**
- Macrobiol.** 1.
- Sat. c. 10.**
- Rosin. l. 2.**
- c. 19. &**
- l. 4. c. 1.**
- Alex. ab**
- Alex. Gen.**
- Dier. l. 4.**
- Plin. Fe-**
- stus, Tur-**
- nebus, &c.**

*HARMONIA.* See *CADMUS*.

*HARPYÆ.* See *BOREAS*.

### *HEBE.*

**S**he was the daughter of Juno, begot without a Father, only by eating of Lettice; for Juno being invited to a Feast by Apollo into Jupiters house, she presently conceived by feeding upon Lettice, and bare this Hebe; who for her beauty, was made Jupiters Cup-bearer, till she disgraced her self by a fall in Jupiters presence at a Feast, where she discovered her nakedness; by which means she lost her office, and Ganymed was chosen in her room.

### *The INTERPRETER.*

1. **B**y Juno is meant the Air, by Apollo the Sun, by Hebe the fertility of the Earth, which is caused by the Air, being warmed with the Sun, and refreshed with cold and moist exhalation, which is meant by the Lettice. 2. By Hebe is meant the Spring, by Ganymed the Winter; both are Jupiters Cup-bearers, both moisten the Earth. Hebe is beautiful, because the Spring is pleasant; but when Hebe falls, Ganymed succeeds; so when the pleasant time of the year is gone, Winter follows. 3. I think rather, that Hebe was the daughter of Jupiter and Juno; for Jupiter being the Heaven, and Juno the Air; by an influence of Heaven upon the Air, is caused both serenity and fertility in this inferior World. 4. Jupiter would have none to serve him, but such as were beautiful, as Hebe and Ganymed; neither would God be served in the Tabernacle by such as had any deformity or blemish; much less can they be fit to serve him, who have deformed and maimed souls. God is beauty itself; Christ was the fairest amongst the sons of men, and he will have his Sister and Spouse to be all fair; and for this cause he hath redeemed his Church, that she might be without spot or wrinkle, or any such thing. 5. Though Hebe had disgraced her self, yet Jupiter married her afterward to Hercules;



by which is intimated, that youth is accompanied with strength and vigor of body. 6. *Hebe* was the sister of *Mars*, to signifie, that wars do accompany youth, and fertility, or richness of soyl. 7. *Hebe* had a Temple erected to her at *Corinth*, which was a sanctuary for fugitives and idle persons; so idleness and wantonness abound most in those Countries which are blessed with a temperate air and a fruitful soyl. 8. *Hebe* was wont to be painted in the form of a childe, clothed with a rich garment of divers colours, and wearing garlands of flowers on her head: By this they represented the nature of the Spring, which is the infancy and beauty of the year, clothed with party coloured fields and meadows, and graced with delightful and fragrant flowers. 9. *Adam* was created beautiful both in body and soul, therefore God delighted in him, and made him his servant; but by his fall he discovered his nakedness in the sight of God and Angels: Therefore was rejected and banished from Gods presence, and that earthly heaven in which he was; but afterward God taking pittie of him, married him to *Christ*, the true *Hercules*, who only by his power subdued all the Monsters of the World. 10. Though *Juno* was at the feast with *Apollo*, in *Jupiters* own house, yet she conceived not till she ate Lettice. This may signifie, that the influence of Heaven, and heat of the Sun, are but universal causes, and do not work without the concurrence of the secundary, and that the matrix is unapt to conceive, if there be not a due proportion in it of heat and cold; for if it be too hot, it corrupteth the seed, so excessive heat is a main cause of sterility. 11. *Jupiter* would be served by young *Hebe*, and young *Ganymed*, to signifie, that God will be served by us in our youth, which is the prime of our life: Therefore young men are not made for themselves, and their own pleasures, but to serve God. *Remember thy Creator in the days of thy youth*; and remember, young man, *that thou must come to judgment*. *Josiah* in his youth served the Lord. 12. *Hebe* fell in her younger years, and when she was at a feast; youth and feasting are dangerous temptations, and occasions of falling; young peoples feet are slippery; youth is more apt to fall, then old age; which made *David* pray, *Lord, remember not the sins of my youth*. And that  
feasting

feasting is the occasion of much falling, is too apparent: for it made *Job* go to sacrificing, when his children went to feasting; and doubtless, if they had not first fallen then in sin, the house had not fallen then on them. Therefore let all, especially youth, beware of feasting and drinking; which drinking matches, and merry meetings were fitly by the ancient Greeks from *Hebe*, called *Hebetria*. 13. If *Jupiter* did not spare his own daughter which he had of *Juno*, but thrust her out of her office, and drove her from his presence when she fell; then let not the children of God think, that they are more privileged from punishment when they fall, then others are; nay, judgment oftentimes begins at Gods own house, and he will correct every for whom he receiveth. He neither spared the Angels, nor *Adam*, that were his sons by creation; he spared not *Christ* his onely begotten son by an ineffable generation; much less will he spare them that are his sons onely by adoption. *Qui flagellat unicum sine peccato, num relinquet adoptivum cum peccato?* saith *Augustine*. 14. *Hercules* was not married with *Hebe*, till he was received into Heaven, and his spirit placed among the Stars; so whilst our souls are in this Earthly tabernacle, they are deprived of that true beauty, youth, vigor, and alacrity, which they shall enjoy in Heaven. 15. In that *Juno* conceived not till she had eat of the Lettice; by this perhaps, they did intimate, that Lettice accidentally is the cause of fecundity; for as *Dioscorides*, *Mittheolus*, and others shew, Lettice, or the seed thereof is good against the *Gonorrhæa*, and also against nocturnal pollution in sleep, which are hinderances to procreation. 16 In that *Jupiter* removes *Hebe* from her office and his presence. We see in what slippery places Princes favorites are, and how suddenly the affections of Princes are altered: *Siet quicumque volet lubens aulæ culmine lubrico, Me dulcis saturet quies.*

### HECATE.

**S**He was the daughter of Night, or of Hell, and the Queen of Hell; of a huge stature, and deformed face, having Snakes in stead of Hairs, and Serpents for Feet. She was accompanied with Dogs, and had three heads, to wit, of a



Horse, of a Dog, and of a Man, of a wilde Hog, as some think,  
She is called Luna, Diana, Proserpina, Hecate, Juno, Lucina.

### The INTERPRETER.

1. **H**ecate is so called, either from *ἑκατόν*, that is, an Hundred; because she hath a hundred ways of working upon sublunary bodies, or because of the hundred-fold increase of grain, which *Proserpina*, or the Earth yieldeth; or from the *Hecatombe*, or one hundred sacrifices that were offered to her; or from the one hundred years walking about the River *Styx*, of those souls whose bodies are unburied; *Centum errant annos, volitantq; hæc littora circum.* Or from *Ἑκατόν*, which is one of the titles of *Apollo*, whose sister *Hecate* was; and he is so called, from shooting his darts or-rays afar off. 2. *Hecate* was said to be accompanied with dogs; by which are meant the Furies, and by these the tortures of an evil conscience, which most of all howl and rage in the night time, of which *Hecate* is Queen.

—*Visæque canes ululare per umbram*

*Adventante dea : —————*

therefore her sacrifices were performed in the night, and she was howled or called upon in the night by her Priests.

*Nocturnisque Hecate triviis ululata per urbes,*  
and her sacrifices were black; by all which, the Poets elegantly signifie the terrors that accompany the guilt of sin, chiefly in the night; for then it was that *Job* complains, he was affrighted *with visions*, and terrified *with dreams*; and *David* saith, that his soul refused comfort in the night. 3. *Hecate* was said to be the goddess or protectrix of witches, because witches do work most in the night, and the time of darkness is most fit for such works of darkness, and for such as are the servants of the Prince of darkness. 4. Rich men were wont at night, when they were going to bed, to place a Table for *Hecate* in the High-ways, which they furnished with Lupins, Mallows, Leeks, and other mean and savorless Cates, which the poor in a confused manner snatched all away, while the rich men were asleep; hence arose those Proverbs, *Hecateæ cæna*, for a mean and beggarly supper: as also for a tumultuary or confused Feast: And *Anus digna Hecateæ sacris*, for a miserable, beggarly, or poor woman.

woman. Rich men now adays use (when they are ready to sleep their long sleep, or to die) to bequeath some small share of their ill-gotten goods to the poor ; and as it fared with these rich *Romans*, so doth it now with our rich cormorants. The wealth which they have with much care and pains been scraping together all their life, is oftentimes dissipated and snatched away by strangers : And we see that the poor are more beholding to rich men in their death, then in their life. 5. *Hecate* is called *Trivia*, because she hath the charge of Highways, because the Highways are discernable by the Moon-light, which in the dark are not easily found out ; and because the Highways are barren or fruitless. Hence *Hecate* is said to be a perpetual Virgin. 6. *Hecate* was said to affright and terrifie men ; by which, I suppose, the Poets meant, that fear and terrors proceed from an evil conscience. 7. *Hecate* was the name of a cruel woman, who delighted in hunting, and instead of killing or shooting beasts, murdered men. Sure she had been a fit wife for that mighty hunter *Nimrod*. 8. The common conceit is, that *Hecate* is so called whilst she is in Hell ; *Luna*, while she is in Heaven, and *Diana* on the Earth. But I could never finde the reason of this conceit ; therefore I do suppose, that the Moon hath these three names for her divers affections or aspects ; for in the Full, she is *Luna*, *quasi Lucens una*, giving light alone, for then the stars shine not, though some of them are seen. So she is called also *Lucina* and *Diana*, *ἡ τοῦ τοῦ δῖος* ; for the light of the Moon is a special gift of God. Her other name *Proserpina*, which is, *à serpendo*, hath relation to her increase and decrease ; for her light (as it were insensibly creeping) comes and goes ; But her third name *Hecate*, was given to signifie the change, in which she affords us no light at all ; but then seems to be the Queen of Hell, or of darkness. Hence she is called *Diva triformis*, by *Horace* ; *Trivia* and *Tergemina*, by *Virgil* ; *Τεικεφαλὺς*, by the Greek Poets. 9. By *Hecate*, may be meant affliction, which is *ἔκασ* from afar, for all afflictions are from Heaven. As *Hecate* was the Queen of Hell, so affliction subdues hellish affections in us. *It is good for me, that I was afflicted*, saith *David*. *Hecate* was deformed and terrible, so



afflictions to flesh and blood are unpleasant and ungrateful. The dogs which accompany *Hecate*, are the molestations and anxieties of minde that follow afflictions; the Serpents hair, and feet of *Hecate* do signifie the prudence and wisdom which is got by affliction. The three heads, of a horse, a man, and a dog, may shew us, that whosoever is afflicted, must have the strength of an horse to bear that burthen; the faithfulness of a dog, who will not forsake his master, though he beat him; and the wisdom of a man, to know that correction is needful to subdue our corruption. 10. *Hecate* is the true emblem of a Whore, who is indeed the childe of Hell, and queen of the night, for she domineers in times of darkneis; Her snaky hairs, and serpentine feet shew her crafty and poysonable disposition. The body of *Hecate* was not so ugly and deformed as the soul of an harlot; though abroad she hath the face of a man, yet at home she is no better then a Ravenous dog, a wanton jade, a wilde bore; her company are barking dogs, as bad as *Asteons*, who in time will worry the young gallant, and devour his estate also: *Quæ cum foris sunt, nihil videtur mundius, &c.* *Omnia hæc scire, salus est adolescentibus*, Terent. in Eunuch.

## HECTOR.

Homer,  
Euripides.  
Virgil.

**H**E was the son of Priamus King of Troy, and Hecuba; being the strongest of the Trojans, he killed Patroclus, Protefilaus, and many other of the Grecian Captains, but was at last killed himself by Achilles, and his body dragged about the Walls of Troy; till Priamus had by a great sum of money redeemed the body, and buried it.

## The INTERPRETER.

In Ecotic.

1. **P**ausanias records, that the Thebans were warned by the Oracle, that if they would be happy, and abound with wealth "Αἰν' ὀφείλαντε παρὰν ὀκεῖν σὺν ἀμύμονι πλάττω, they should transport the bones of *Hector* from Troy thither; whence we see the Devils cunning in confirming superstition and idolatry; and from such practices, the Church of Rome learned to consecrate, and transport dead bones. 2. In that Achilles dragged his dead body about the  
Walls

Walls of Troy wee see the barbarous pride and insolency of the conqueror, *Victoria natura insolens atque superba est.* Mart. Mu. 3. Whereas *Hector* did provoke *Achilles* to combat, and might have avoided the danger, by saving himself within the Walls, but refused aid, and rejected the counsell of his Parents and friends, trusting to his own strength; We see how men run headlong unto their own ruine, by presumption and security, and how there is no avoiding of death, when the fatall hour comes, *stat sua cuique dies.* There is no policy in slighting an enemy be he never so weak; for *habet & musca splenem & formicæ sua bilis inest*; but to slight so potent an enemy as *Achilles* was, is madness, where- as *Seneca* adviseth us to avoid a potent adversary as we would do a storm; this was the fault of *Hector*. 4. It was no wonder that *Hectors* body was abused by *Achilles*, seeing he had abused the dead body of *Patroclus* before; this is the Law of Retaliation. Therefore let every one in his prosperity use moderation, and let us deal with others, as we would be dealt withall our selves. 5. *Hector* was the bulwark, pillar, and chiet safeguard of *Troy*, who for ten years together, maintained and defended it against the *Græcians*, but he being dead, it shortly became a prey to the enemy: this the Poets fully expresse; *Decimum quos distulit Hector in annum; Hectoris, Aeneaque manu sterit; O lux Dardaniæ, spes ô fidissima Teucrum.* So *Seneca*, *Columen patriæ, mora fatorum: tu presidium Phrygibus fessis: tu murus eras, humerisque tuis, stetit illa decem fulta per annos: tecum cecidit, summusque dies Hectoris idem patriæque fuit*; therefore *Pindarus* calls him: *Θίας ἀμύχων αἰ, ἐκὼν κίονα*, the inexpugnable and firm pillar of *Troy*, he is called by *Andromache*, in *Homer*, *ἐπίσκοπος*, the inspector, Bishop, or overseer of *Troy*; and in another place, the onely defender of their Gates, and long Walls, *ὅτι γὰρ σὸν ἐς εὖσι πύλας καὶ τεῖχεα μακρά*, they used to call *Hector* the hand of *Troy*, saith *Philostatus*, *ἐγγέλουν τὸν Ἑκτορα χεῖρα τῆς πόλεως*; therefore *Apollo* had more care of *Hector* alone, then of all the *Trojan Army*, to let us see of what value one man may be above the rest, in an Army, City, or Kingdom: so that oftentimes the losse of one man, is the destruction of all; then as *Tully* was called the helm, *Marcellus* the sword, *Fabius*

Cicer. pro  
Mart. Mu.  
Hom. Iliad.  
ad. 22.

Virg. Aen.  
10.  
Hom. Iliad  
20.

Fortunam  
reverenter  
habe. Mart.

Virg. Aen.  
9. & 11.  
Sen. in  
Troad.

Pind. Od. 2.  
Olymp.  
Hom. 24.  
Iliad. &  
22. Iliad.  
Philostr.  
in imag.  
Hom. Iliad  
8.



- Hom. Ili.* 15. *Fabius*, the Buckler of the *Roman* State; as *Elias* was called the Horseman and Chariot of *Israel*. So *Hector* is called by *Homer*, the Eagle of *Troy*, who drove the *Grecians* like Geese before them, ὡς ὄρνιδων πετιλυῶν ἄετ' ἀνδρῶν ἔθνε' ἐφορματὶ ποταμὸν πέρα βοσκομένην χλυνῶν.
- Hom. Il.* 12. 6. Though *Hector* was an excellent Captain, yet he was in some things too rash, bold, and arrogant; as, when he would have ventured over the *Grecian* Trenches; when he rushed unadvisedly upon the *Grecian* Army, not without great danger of himself and others; when he sleighted too much the strength of *Achilles*, and relied on his own too confidently; whereas notwithstanding, he was overthrown with one blow of *Diomedes* his spear. Therefore it becomes great Commanders to be modest and moderate. 7. *Hector* was called the Hand, *Aeneas* the Minde of *Troy*; and that *Aeneas* did more hurt the *Grecians* by his wisdom, then the other by his strength, πλοῖω παρέχειν αὐτὶς πρᾶγματι αἰνῶν σωροῦντα, &c. Strength and Policy do well in an Army together; but of the two, Policy is the better.
- Iliad.* 13. 8. *Hector* was a cruel man, as both his looks and actions did shew. For *Homer* compares his eyes to the *Gorgones*; and for his delight in blood and murtherings, he calls him ἄνδρ' ὀφθόνον, the Manslayer. Clemency is the greatest glory, and ornament of a General; for which, *Cicero* commends *Caesar*. *Nulla de virtutibus tuis nec admirabilior, nec gratior misericordia.* 9. *Hector's* body was preserved from putrefaction, and defended from the dogs, by the help of *Venus* and *Apollo*; she by anointing it, Ροδένῃ ἐλαίῳ, with the Oyl of *Roses*; and he by casting over the body, Κυάινον νέφ' ὄ, a black cloud. *Venus* was the goddess of Love, and *Apollo* the god of Wisdom. Hence we may learn, that it is Love and Wisdom of God, that preserves our souls from the assaults of evil spirits, those infernal dogs, and will preserve our bodies from eternal corruption. 10. In that, *Homer* brings in *Hector* talking with his horses, *Plutarch* gathers from thence, that he was of *Pythagoras* his opinion, concerning Transanimation of our souls into beasts, and of theirs into our bodies. I am not of his opinion, that there is a community of souls; but I finde it too true, that many mens affections and mindes are too much set upon dogs, horses,
- Iliad.* 8. 9. *Iliad.* 11. *Philostr.* in *Imag.* *Iliad.* 9. *Pro Ligar.* *Iliad.* 4. *Plut. lib. de Homer.*

horses, and other beasts; and though there are not in mens bodies, the souls, yet there are too many qualities of beasts and bestial dispositions. 14. Our blessed Saviour is our true and onely *Hector*, the Glory, Pillar, and Safeguard of his Church; the great Eagle that will scatter our enemies like Geese before us; the Hand to defend, and the Minde to counsel us; whose presence onely brings safety and true happiness to his Church. His Body was worse mangled by the soldiers, then *Hectors* was by *achilles*; but the love and wisdom of his Father, defended his Body from the dominion of Death, Satan, and the other black dogs of Hell, as also from Putrefication; according to that, *Thou wilt not leave my Soul in Hell, nor suffer thy holy One to see corruption*: From which, his Father redeemed him, not with gold, but with his power.

*Psal. 16.*

### HECUBA.

**S**he was the daughter of *Dyamas*, or, as others write, of *Cisseus*, or else of the River *Sangarius* and *Merope*. She was the wife of *Priamus*, and Mother of *Hector*, *Paris*, and many other children. Being great of *Paris*, she dreamed, that she had a burning firebrand in her belly, which caused *Paris*, when he was born, to be exposed to the mercy of wilde beasts. Afterward *Hecuba* cast her self from a Rock into the Sea, and was turned into a dog; whence that Sea was named *Cynæum*.

*Hygin. l. 1.*

*Apollod.*

*l. 3.*

*Ovid. l. 13.*

*Metam.*

*Ob animi*

*acerbita-*

*tem fingi-*

*tur in ca-*

*nem versa.*

*Cic. in Tus-*

*cul. 3.*

*Omnia ma-*

*la ingere-*

*bat, &c.*

*Plaut. in*

*Menech.*

*Aug. de*

*Civit. l.*

*18. c. 18.*

*Thom. in 2.*

*Sent. d. 7.*

*Del. Rio in*

*not Mag.*

### The INTERPRETER.

1. **H***Ecuba* was said to be turned into a Dog, because she fell into an impatient railing and scolding against the Grecians, for the murder of her husband, children, and friends; for the loss of her Countrey by them, and for her own captivity by *Ulysses*. And truly, not unfitly may the impudent railing speeches of some women be compared to the barking of dogs; neither is there any thing more like a barking Cur, then a railer, or scold; which if they would duly consider, they would be more moderate in their tongues, & circumspect of their words. 2. These transformations of men and women into dogs, wolves, and other beasts, which we read in old writers, were imaginary,



not reall; for Satan cannot transform substances, that being the proper work of God; therefore the phantasie of melancholy men being disturbed, they imagine themselves to be wolves and dogs; and men have like wolves lived in the woods and have proved ravenous, and as dangerous as wolves; and such as are bit by mad dogs, turn mad, and bark like dogs, the essentiall form of man notwithstanding remaining the same, and the matter also; so then *Hecuba* was still a woman, though she seemed to her self to be a dog; and so *Seneca* must be understood; *Induit vultus feros: circa rinas rabida latravit suas*; *Trojae superstes, Hectori, Priamo sibi*: and so *Euripides*, in saying she was to be a dog with fiery eyes *ὡς γνήση πύρρ' ἔχουσι δάργματα*, for he means of her impatient railing *ἐπαίπετ' ἔτι καὶ λίσσ' ὄραουσ' αὖτις*; seeing she was so bold and violent in her mouth.

2. She may be said to be turned into a dog, because the Græcians used her like a Dog, in kicking and flinging her into the Sea and over-whelming her with stones, being impatient of her railing tongue; and as they used her, so they called her a dog, and to her perpetuall infamy, called her grave *Cyaoffenia* near the River *Rhodium*; as if you would say a dogs grave. 4. In *Hecuba* we see the Image of all humane calamity; she was a queen, the mother of many children, rich, fair, honorably descended; but she lived to see her Husband *Priamus*, and her children, murdered before her eyes, her country burned and ruined, her friends and acquaintance either murdered or captivated, her self carried away captive by *Ulysses*, whose life she had saved, and done him so many courtesies, as he confesseth himselfe. *Hec. ἴσασα δ' ἄρ' ἐξεπύμπετε γονός. Ulys. ὡς ἴσσορα φ' ὦν ἦναι τόδε*, he confesseth that it is by her means he enjoyed the light of the Sun; yet like an unworthy ungrateful man did her all the hurt he could *κακῶς δ' ἔδον δύνη*: and lastly she was killed and buried under a heap of stones like a dog. What madnesse is it to trust to humane felicity, then which nothing can be more vain and frivolous? not without cause therefore is she named by *Euripides* *πανθλία* the most miserable of *ἡ πάντα νικῶν' αὖτε καὶ θῆλον σπορεῖν κακοῖν*; who exceeded all men and women-kind in misery; but let us see her Epitaph in *Ausonius*.

In Agam.

In Hecub.

Act. 5.

Torva canino latravit rēu.

Juven.

Sat. 10.

Strab. l. 13

Georg.

Euripid. in

Hecub.

Act. 2.

Heroum

epitaph. in

Qua

*Quæ regina fui, quæ clara nata Dymante,  
Quæ Priami conjux, Hectora quæ genui;  
Hic Hecuba injectis perii super obruta saxis,  
Sed rabie linguæ me tamen ultra prius.*

*Fidite ne regnis, & prole, & stirpe parentum,  
Quicumque hoc nostrum σήμα κενὸς legitis.*

5. As the Græcians called *Hecuba* dog, so it was an ordinary term, and chiefly among souldiers, to call their enemies dogs; so oftentimes they call the Trojans and the Trojans them by this name, as may be seen every where in *Homer*, hence the Cynic Philosophers for their impudence and immodesty, as also for their liberty in railing, were called dogs. 6. *Ulysses* was the first that flung stones at *Hecuba*, whose example the other Græcians followed and therefore he was so affrighted by her Ghost in the night time, that he was forced to erect an empty Tomb or Hearse to her in the harbour *Edisse* so called from his name *Οδυσσεύς*, where we see the extream ingratitude of *Ulysses*, and the guilt of his own conscience, which in the shape of *Hecuba* tormented and affrighted him. 7. When *Jupiter* had sent the rainbow, to perswade *Priamus* to go to *Achilles* and redeem *Hectors* body from him, promising his assistance, his Wife *Hecuba* would have dissuaded him from going; under pretence, that *Achilles* was cruel and no ways to be trusted; yet *Priamus* would not hearken to her, but preferred *Jupiters* command to her advice. I wish *Adam* had been so wise as to preferre Gods commands to his wifes counsel: too many women like *Hecuba*, stick not to counsel their husbands in things contrary to Gods laws: and too many husbands are so uxorious as to hearken to their Wives, and preferre their foolish counsels to the Wisdom of God. 8. *Hecuba* had two ominous dreams; the one was concerning the fire-brand which came out of her belly and set *Troy* on fire; the other concerning the spotted Hind which the Wolf snatched from her bosom, and tore with his bloody teeth: the fire-brand was *Paris*, her Son, who proved so to *Troy*: the hind was *Polyxena* her Daughter, whom *Pyrrhus* sacrificed to his fathers ghost: this I alleadge not, that we should superstitiously observe every dream, much lesse be troubled with them, as many are: for there are many idle dreams, either proceeding

κυνὸς ἄνθρωπος.  
δευκαλίων.  
μὴ δὲ ἴσως.  
αὐτὸν, ἐν  
νύκτι.

*Ifacius in  
Lycophron.*

*Homer.  
Il. 24.*

ἐν δὲ τῷ  
βαλὼν  
ἐλαφόν.  
*Enrip Hec.  
Act. 1.*



proceeding from the distemper of the brain and imagination, or else from Satans insinuation; onely we ought to observe natural dreams, which arise from the bodies constitution, as Physicians use to do, and much more these divine dreams, which are sent by God, either to terrifie the wicked, or to comfort and instruct the godly. 9. *Hecuba* dream'd she had brought forth a fire-brand, and so she did bring forth one, *Cisseis* *pregnans tadas enixa jugales*; & *face* *pregnans Cisseis regina Pain creat*; ἡ δὲ τέλει δὴ πύρον;

*Illa sibi ingentem visa est sub imagine somni*

*Flammiferam pleno reddere ventre facem.*

*Hecuba* then brought forth one fire-brand; but alas, the Church of Christ, the Mother of us all, hath brought forth more then one fire-brand; and she is continually breeding such Torches as afford her no other light but that which is dismal and destructive, and sets her on the flames of contentions and civil discords.

## HELENA:

*Tryphiodorus, de Ilii excid.*

*Nat. Com.*

*l. 6. c. 23.*

*Arat.*

*Phæa.*

*Hygin. l. 1.*

*Apollod.*

*l. 3.*

**S**He was the daughter of Jupiter and *Læda*, with whom Jupiter conversed in the form of a Swan, of whom came two Eggs; of the one, were *Pollux* and *Helena*, of the other *Castor* and *Clytemnestra*. *Helena* was the most beautiful of all others in her time, and was carried away by *Theseus*, but was restored again, and married to *Menelaus*; afterward was carried away by *Paris*, which occasioned the Trojan war; but after the death of *Paris*, she married with his Brother *Deiphobus*, whom she betrayed to *Menelaus*, and so was reconciled to him again.

## The INTERPRETER.

**H***elena*, cal'd also *Tyndaris*, from *Tyndarus*, the husband of her Mother *Læda*, as *Hercules* was cal'd *Amphitruomades*, though not *Amphitruo*, but *Jupiter* was his father; so *Helena* was *Jupiter's*, not *Tyndarus* his daughter; she is also called *Pluronia*, from *Pleuron* her great grand-father, but indeed she was the daughter of *Tyndarus*, and *Hercules* of *Amphitruo*, yet both called *Jupiter's* children, he for his divine and extraordinary strength, she for her excellent beauty; which

which, notwithstanding, was onely outward; for she had a deform'd soul, playing the strumpet, not only in her younger years with *Theseus*, to whom she bore *Iphigenia*; but also being married to *Menelaus*, forsook him, and became a whore to *Paris*; and not content with him, committed incest with *Corythus*, the son of *Paris* and *Oenone*; afterward betrayed the City of *Troy* to the *Grecians*, and treacherously caused her husband *Deiphobus* to be murdered in his bed by *Menelaus*, *Inter tecta vocat Menelaum & limina pandit*. Thus we see, that the outward beauty of the body, without the inward graces of the minde, is but a Gold Ring in a Swines Snout. 2. *Helena* by some is called the daughter of *Leda*, but by others, of *Nemesis*; both may be true, for one woman may have two names; she was called *Leda* whilst she lived, but *Nemesis* being dead; or else, as *Apollodorus* writes, *Jupiter* fell in love with *Nemesis*, who to avoid the danger, turned her self into a Goose, and *Jupiter* converted himself into a Swan: She having brought forth an egg, gave it to *Leda* to be kept; out of which, *Helena* being hatched, was bred by *Leda*, and so was called her daughter. 3. *Helena* was made a Star, as her brother *Castor* and *Pollux*, although these be rather exhalations, then constellations. Thus the Gentiles left no room in Heaven for honest men, having filled it with Tyrants, Whores, Adulterers, and Murtherers. 4. As *Castor* and *Pollux* were favorable Stars to Seamen, so *Helena* was an unlucky Star, always causing storms, as may be seen in *Seneca*. *Non illic geminum Tyndaridae genus, Succurrunt timidis sidera navibus*. So *Statius*:  
*Oebalii fratres vobis pontusque polusque*  
*Luceat, Iliacae longe nimbo sa sororis*  
*Astra fugate precor, totoque excludite celo.*  
So *Horace*: *Clarum Tyndaridae sidus ab intimis*  
*Quassas eripiunt aequoribus rates.*

It is not likely that she who was a pernicious firebrand, and the ruine of so many people in her life time, should be propitious and favorable to them after death. 5. We have many such lights in these days, as *Helena* was in her life time: She held out a light torch, which set all *Troy* on fire, *ἡ δὲ ἑλὲν χρυσὴν ἀνδάνουτο πύλιν*. And when her star shineth, it raiseth storms: So we have dismal lights,

*Virg. Aen.*  
6.

*Homer.*

*Theocrit.*

*Euripides.*

*Ovid.*

*Pausanias.*

*Stasimus.*

*Hyginus.*

*Apollod.*

l. 3.

*Dioscuri.*

*Tyndari-*

*dae, fratres*

*Helena, Oe-*

*balii fra-*

*tres ab Oe-*

*balo Rege*

*Laconiae.*

*Fratres pi-*

*leati. Vide*

*Hor. Stat.*

*Catul. &c.*

*Sen. Herc.*

*Fur. Sta-*

*tius, Syl.*

l. 3.

*Tryphiod.*

*Ili excid.*



Virgil.  
Æn. 8.

Athen. l. 8.  
Paus. in  
Attic.

Hesiod.

Herodot.  
l. 1.

Ovid. Epist  
15.

lights, by which, the Church is not comforted, but set on fire and consumed; by which peace and tranquillity are not procured, but storms of civil dissention are raised and fomented; their light is like the fatal and terrible light of a Comet. *Sanguineum lugubre rubens.* 6. It standeth with the justice of God, to suffer the children to fall into the same wickedness of their parents, that so he might take occasion to punish the parents in their children. Thus *Læda* broke her faith to her husband *Tyndarus*, and committed whoredom with *Jupiter*; therefore both her daughters fell into the same sin, and violated their conjugal faith to their husbands. *Helena* to *Menelaus*, and *Clytemnestra* to *Agamemnon*. Thus of a bad tree, seldom comes good fruit; and commonly such as the parents be, such are the children; the Crows egg is no better, then the Crow her self: *Καὶ τὸ κακὸν ὡς.* 7. It might seem strange, that the sin of one *Paris*, in ravishing *Helena*, should bring so universal a destruction, as the turning of a whole City into ashes: So, that it is most true, which the Poet saith, *Πολλὰ καὶ οὐκ ἅπαντα πόλεις καὶ ἄνδρες ἐπαυρεῖ.* But we must know that *Paris* was a Prince, his sin was exemplary & doubtless countenanced; as appears by the Trojans refusing to make satisfaction or restitution; and denying that *Helena* was in the Town, or that there was any such rape, when the Græcians demanded her. 8. God did justly punish the Grecians by the Law of Retaliation, for they had been guilty themselves of two rapes; one was, when they carried away *Medæa* from *Colchis*; the other, when they carried away *Europa* from *Phœnicia* to *Crete*, and refused to make restitution, which encouraged *Paris* to serve them with the same sauce, and to carry away *Helena*. Thus we see, that the same measure we mete to others, the same shall be measured to us again. 9. It is dangerous to let Virgins be alone, for they are apt to be carried away, if they be eminent either in beauty, wealth, or parentage. Thus was *Europa* carried away by *Jupiter*, *Orithya* by *Boreas*, and *Helena* by *Theseus*. 10. And as great danger there is in young womens nakedness, which ministreth fuel to the fire of lust; for *Helena* was ravished by *Theseus*, when she was wrastring naked, with other naked Virgins; in what danger then do they cast themselves, who expose their naked

naked breasts and shoulders to the publick view, and that in the house of Prayer, at the time of prayer, when as Women should be then covered because of the Angels. 11. *Paris Coluthus* confesseth that he did undergo great dangers, and passed *dē raptū* over many Seas for the love of *Helena*, ἡς ἔρεκεν τέτληκα *Helene*. καὶ ὀιδματὰ ποσσὶ περὶ σῆσαι; Thus we see what pains men *ut jugulent* take to go to hell; whereas few there are, who for the love *homines* of heaven, will venture at all. 12. We ought with *Jab*, to *surgunt de* make a covenant with our eyes, and to have a speciall care *nocte latro-* of those windows by which lust enters into the soul; for *nes: ut te* *Helena* confesseth, that when she looked upon *Paris*, she *ispum ser-* could not be satisfied with gazing on him, κόρον δὲ κ' εἶχε *ves non ex-* ὀπωπῆς, and that she was ravished with admiration at the *pergisce-* beauty of his countenance, ὅψε δὲ θαμβήσασα, &c. So it *ris: Coluth.* was with *Mars*; *Mars videt hanc, visamq; cupit*; and with *de rap. Hel.* *Queen Dido*, *nequit oculos explere tuendo*; we had all need *Ovid.* to pray, Lord turn away our eyes from beholding vanity. *Virgil.*

13. We may observe how God doth frustrate the hopes of wicked men; for *Paris* having carried away *Helena* from her husband, with a great deal of wealth, and having violated the rights of hospitality, was sailing home to *Troy*, but by a contrary wind, was driven upon the coast of *Agypt*, where being forced to land, was brought before *Protes*, King of *Agypt*; and being accused of rape and theft, was forced to avoid the Kingdom, and to leave behinde him his ill got purchase, both of Goods and Wife; thus the hopes of the wicked perish and rot, as the Scripture speaketh. 14. Let us also observe the severity and justice of God against sin; for *Helena* having been the cause of so much mischief and ruine; as of a War against the Athenians by her brothers *Castor* and *Pollux*, in which *Theseus* his Mother was carried away captive; of a ten years War against *Troy*, in which many thousands both Grecians and Trojans were lost, and the City utterly ruined; of great calamity to her husband *Menelaus* in forsaking his bed; of incest with her son in law; of the cruel murder of her other husband *Deiphobus*; she was at last driven from her house, and banished out of her country, by *Menelaus* his children, and fled to *Rhodes*, to *Polyxena*, the Queen then of that Island, her old acquaintance: whose servants abhorring such a monster, carried her away

*Herodot.*  
l. 2.

*Troie &*  
*patriæ cō-*  
*munis E-*  
*rin. Virg.*

*An. 2.*

*πύσων ἐσ-*  
*κτα, Eur.*

*κακομύ-*

*χαρὶ δὲ*

*κρυόεσσα.*

*Pausan. in*

*Corin.*

*Plaut. in*

*Thes. Leo-*

*nic. l. 2.*

*Var. hist.*

*c. 13.*



Lycoph. in  
 Cassand. as she was naked, washing her self in her Chamber, and  
 Pausan. in hanged her on a high tree, and so she made an ignominious  
 end; it is true then that *Herodotus* saith, *μεγάλων ἀδικη-*  
 Lac. He- *μάτων μεγάλαι εἰσὶ αἱ πινυαὶ παρὰ τοῦ Διῶν*; God pu-  
 rod. l. 1. nisheth great sins, with great plagues. 15. *Lucian* writes,  
 & 2. & κ that the gods would have their Sons go to War, and to re-  
 δαίττω vengeance the rape of *Helena*, though they knew, they should  
 δόξαν διο- be killed there, because they thought it no less glory to die  
 μενοι, &c. for *Helena*, then to be born of the gods; how much rather  
 in Chari- should we strive to die in defence of our Country and Re-  
 demo. ligion, which ought to be fairer to us, and dearer, then any  
 Lucian. in *Helena*. 16. It was *Venus* that made up the match between  
 diar. judic. her sister *Helena* and *Paris*, in recompence of his judgment  
 Lucian. in for preferring her to *Juno*, and *Minerva*; *Venus* was a whore  
 Gallo. her self, therefore no wonder if she entice her sister to the  
 Flet. quoq; same sin; and surely *Venus*, or unbridled lust, is the cause  
 ut in spe- of all wickedness; *Nox & amor, vinumque, nihil moderabile*  
 culo rugas *suadent*. 17. *Helena* was said to be begot of a Swan, because  
 conspexit of her white skin, and of her long white neck like a swans;  
 aniles Tyn- and she was feigned to proceed from an egg, because she  
 davis, & had a tender and delicate body, as *Lucian* sheweth, who  
 secum cur notwithstanding when she grew old, looked as deformed as  
 bis sit rapta *Hecuba*; and when she was dead, her scull was like the sculs  
 requirit. of other Women; hence we see what a vain and fading  
 Ovid. Me- thing beauty is, which causeth so much pride in Women,  
 tam. 15. and dotage in men, that not without cause did *Menippus* in  
 αἱ χίλια *Lucian* wonder, why all Greece should conspire, and rigg  
 νῆες διὰ τὸ out a thousand ships against *Troy*, to the losse of so many  
 τοῦ πλοῦς men, for a thing so fading and decaying. 18. *Helena* in  
 Σπάρτα, &c. *Euripides* confesseth, that she was never in *Troy*, but in *A-*  
 in morta. gypt, all the time of the Trojan War, and that her Image  
 dialog. onely, which *Juno* had made to delude *Paris*, was carried  
 δίδωσι δὲ by him to *Troy*; So then it seems that all this stir and long  
 ἐν ἐμ' ὁγ War was not for *Helena*, but for her Image: If we truely exa-  
 ὁμοιωσας mine things right, it is not for the substance, but for the  
 ἔμοι ἐίδω- shadows and Images of things, we fight and struggle in this  
 λευέμπισιν world: and so it is for ceremonies, not for the substance of  
 &c. *Eurip.* Religion, for the shadow, not for the true body of holiness  
 in Hel. and felicity, we molest and murder one another; we fight  
 not for *Christ* indeed, but for this word *Christ*. 19. *Zeuxis*  
 painted

painted the picture of *Helena*, which he exposed to be seen of those, that would give a penny for the sight of it, otherwise without money it was not to be seen; Whence arose the proverb, *Zeuxis* his *Helena* is a whore, because Whores afford the sight and use of their bodies for money. Doth not the Church of *Rome* make Strumpets of the Reliques and Images of Saints, which they expose to be seen of strangers for money? 20. It is thought by some that *Helena* did repent of her whoredom with *Paris*, and that of her tears sprung up the herb *Helenium*, or *Helicampane*, which being drunk with wine, causeth love and mirth; which also *Mathiolus* affirms, hence is the proverb *Helena's crater*, for a merry cup. I am sure, the tears of Repentance breeds us that plant or herb of Grace, which causeth both the love of God, and Spiritual mirth in our Souls. 21. *Plutarch* writes, that the plague raging in *Sparta*, could not cease till a beautifull Virgin was sacrificed: upon this, *Helena* was appointed for a sacrifice: she in her ornaments standing at the Altar, ready to receive her fatal blow, an Eagle suddenly snatches the sword away, and lets it fall upon an Ox, not far off in the field; by which means *Helena* was preserved, and the Beast sacrificed. I believe this History was borrowed from that of *Abraham* sacrificing *Isaac*, who was delivered by the Angel, and a Ram offered in his stead; By this also we may see, that God abhorred the bloody sacrifices of Mankind. 22. *Venus* turned herself into an Eagle, and *Jupiter* into a Swan, who being affrighted by the Eagle flew for shelter into *Leda's* lap. She out of pity hugged the Swan, which having performed this service, was by *Jupiter* placed among the Starres; We see how the Stars were abused by the Gentiles to superstition; and what a ridiculous thing, yea and impious is it, to imagine, that God should have carnall commerce with a woman; and should devise such tricks, as to turn himself into a Swan, and *Venus* into an Eagle? nay, some stick not to write, that this Egg fell down from the Moon, and that all the Women there lay eggs; but as *Jupiter* became a Swan, and *Venus* an Eagle; so many men are as fearfull and pusillanimous as Swannes, and women have many times the courage of Eagles; *Vos etenim juvenes animos geritis muliebres, Illaq; virgo viri.* 23. *Homer* shews that *Helena* made a

*Rhodig.*  
*l. 12. c. 27.*

*Zeuxis He-*  
*lena mere-*  
*trix.*

*Nat. Com.*  
*l. 6. c. 33.*

*In Diasco-*  
*ridem. l. 1.*  
*c. 27*

*In parall.*

*Hyginus.*

*Selenides.*

*Ennius*  
*Hom. Od. l.*  
*lib. 3.*



comfortable potion for her husband and guests, which drove away all sorrow and anger, and brought an oblivion of all miseries, εἰς δὲ οὖν βάλε φάρμακον ἐνθὺν ἐπινον. Νεπενθὶς τ' ἀχόλῳ τι, καὶ ὅτ' ἐπιλήθον ἀπώλω. I wish all wives would do so to their husbands, but many are so far from giving their husbands *Nepenthe*, or ease to their cares and sorrows, that they give them vinegar and gal to drink. 24 *Theocritus* commends *Helena* for her beauty, skill in needle-work, proportion of limbs, skill in musick, and other qualities, so that there was not such another woman that trod upon the Græcian ground, Οἷα Ἀχαιῶν γαῖαν παῖσι βῆμι δῖα, &c. These are commendable parts, but one dram of grace and goodnesse in a woman is worth all these; vertue is a womans greatest dowry; *Non ego illam mihi dotem duco esse, quæ dos dicitur, sed pudicitiam, & pudorem, & sedatum cupidinem: dos est magna, parentiū virtus, et metuens alterius viri certo fœdere castitas.* 25. In our private affections and publick calamities, we onely look upon the secondary causes, and blame the instruments, whereas we should look higher, even to the justice of God: for there is no evill in the City, which the Lord hath not done. *Rabsake* confessed, that the Lord said to him, *Go up, and destroy Jerusalem: behold saith the Lord, I create the smith that bloweth the coals in the fire, &c. I have created the waster to destroy.* Thus *Priamus* acknowledgeth, that it was not *Helena*, but the gods that caused the Trojan war, θεοὶ γὰρ μοι ἄποιοι εἰσιν, οἱ μοι ἐφ' ὀρμησιν πόλεμον πολυδάκρυον Ἀχαιῶν. So *Virgil*;

*Epithal.  
Helene.*

*Plant. in  
Amphit.*

*Horat. l. 3.  
l. 14.*

*Isa. 54. 16  
Hom. Il. 3.*

*Virg. Æn.  
2.*

*Non tibi Tyndaridis facies inuisa Lacenæ,  
Culpatæve Paris, verum inclementia divum,  
Has evertit opes, sternitque à culmine Trojam.*

## HERCULES.

**H**E was the Son of Jupiter and Alcmena, whom Juno persecuted out of malice, and exposed him to many dangers which notwithstanding he overcame, and for his noble acts was deified, and placed among the stars. The chiefest of his famous acts were these. 1. He killed the two Snakes, that were sent by Juno to kill him in his Cradle. 2. In one night he begot fifty sons of Thespius his fifty daughters. 3. He slew the Lion in the wood

wood Nemæa. 4. He killed the Snake Hydra in the Lake of Lerna. 5. He overtook and killed the golden-horned Stag, on the hill Mænalus. 6. He killed Diomedes the Thracian King, and gave him to be eaten by his men-eating horses. 7. He killed the Boar in Erimanthus, a hill of Arcadia. 8. He killed the wilde Bull in Crete. He slew the Birds called Stymphalides. 10. He overcame Achelous. 11. He killed Búfiris the Tyrant of Egypt. 12. He slew Antæus the Giant. 13. He killed the Dragon that kept the golden Apples in the Gardens of Hesperides. 14. He helped Atlas to support the heaven. 15. He divided the hills Calpe and Abila, which before were united. 16. He oppressed Cacus. 17. He overcame Geryon. 18. He killed Lacinus the great Robber. 19. He tamed the Centaurs. 20. He killed Eurypylus the Tyrant, with his wife and children. 21. He delivered Hesíon, Laomedon's daughter, from the Sea-monster. 22. He slew Tyrrhenus the Tyrant of Eubœa. 23. He subdued the Amazons. 24. He went down to hell and drew up with him the Dog Cerberus. 25. He shot the Eagle that fed upon Prometheus his heart. 26. He killed Lycas the Tyrant of Thebes. 27. He brought back from hell Alcestes. 28. He overcame Cygnus the Son of Mars. 29. He killed Thoedamus, and brought away his Son Hylas with him. 30. He sacked Pylus, and killed the King Neleus with his Family except Nestor. 31. He killed Zetes and Calais, the Sons of Boreas. 32. He travelled through the torrid Zone, and sands of Lybia. 33. He overcame the apish people Cercopes. 34. He purged Augæus his Stable. 35. He passed on foot over the Libyan Syrtes, having lost his ship. 36. He erected two pillars in Spain and Africa. 37. He killed Eurytus the Tyrant of Oechalia whose Daughter Iole he carried away and married her; at which Deianira being displeased sent him a cloak dipt in the blood of the Centaur Nessus, thinking thereby to have reclaim him; but it put him into such a madnesse, that he burned himself.

### The INTERPRETER.

1. **B**Y Hercules some understand the Sun, who is *ἥλιος*, the glory of the air, which is then glorious, when by the Sun beams it is illuminate. His twelve labours are the twelve signs in the Zodiack, which every year he



passeth thorow : he is the Son of *Jupiter* and *Alcmene* ; *ἄκνῃ*  
 signifieth strength or power, because God by his Almighty  
 power created the Sun, and gives power to the Sun to over-  
 come all the oppositions of Clouds, Mists, Vapours, which  
*Ἥρη* (or *Juno*) the air cast before him to obscure his light.  
*Hebe* the goddesse of Youth is married to him, because when  
 he returns to us in the Spring, he reneweth all things, and  
 makes the World, as it were, youthfull again. *Geryon*, whom  
*Hercules* overcame, is the Winter, which the Sun masters, and  
 rescues the Cattel which the Winter would destroy. 2. *Her-*  
*cules* was called *Alcides*, his Mother was *Alcmene*, both are  
 from *ἄκνῃ*, strength, by which may be meant spiritual for-  
 titude, which is the child of *Jupiter*, that is, the Gift of God;  
 and by which we are made able to overcome all difficulties:  
 by this *David* overcame the Lion and the Bear, and *Goliath*  
 too, *Daniel* mastered the Lions, *S. Paul* overcame the Beasts  
 at *Ephesus*, the Viper at *Malta*, and all Dangers at Sea and  
 Land, Fire and Sword; and whosoever hath this vertue, shall  
 be truly *Hercules*, *Ἥρη καὶ κλέος*. *Juno* or Riches, and Glory  
 shall be the end and reward of that man, and a higher ad-  
 vancement than *Hercules*, above the starry Heaven, yea, a-  
 bove all Heavens shall be his habitation. 3. By *Hercu-*  
*les* may be meant every good Christian, who must be a va-  
 liant Champion, to encounter against the Snakes of Malice  
 and Envy, the Lion of Anger, the Boar of Wantonnesse,  
 and to subdue the Thespian Daughters of Lust, the Cen-  
 taur and Wilde-horses of Cruelty, the Hydra of Drunken-  
 ness, the *Cacus* of Theft and Robbery, the *Busiris* of Tyranny,  
 yea, Hell it self, and the Devil that great Dragon. 4. *Hercules*  
 may be the type of a good King, who ought to subdue all  
 Monsters, Cruelty, Disorder, and Oppression in his King-  
 dom, who should support the Heaven of the Church  
 with the Shoulders of Authority, who should purge the  
*Augean* stable of Superstition and Profanation, who should  
 relieve the Oppressed, and set at liberty the Captives. 5.  
*Hercules* dishonoured all his former actions by doating  
 upon *Omphale*. Let good men learn from the fearfull death  
 and dotage of *Hercules*, to have circumspection, and a  
 watchfull eye over themselves; for its not enough to be-  
 gin well, he onely shall be saved that continues to the end:

it is the end that crowns the work : *Exitus acta probat.*  
 6. The end of *Hercules* his lust and dotage was a miserable death, and conflagration of his own body : let young men remember, that the end of pleasure is pain; and that love, (or lust rather) which in the beginning is all honey, determines in gall and wormwood : *Amor & melle & felle fecundissimus.* 7. *Hercules* was persecuted and maligned by *Juno*, notwithstanding al his heroik actions: *felicitatis comes est invidia*; happiness is still accompanied with envy. 8. *Hercules* who overcame others, could not overcome himself: he is the greatest Conquerer, that can conquer himself: *Fortior est qui se, quàm qui fortissima vincit Moenia.* 9. Some understand these passages of *Hercules* literally; the stable of *Augens* was a large field over-laden with dung, which *Hercules* cleared by cutting the river *Achelous*, and causing it to overflow that field : *Anteus* and *Busiris*, were tyrants whom *Hercules* overthrew: *Diomedes* that fed his horses with mans flesh, was a tyrant, who by the strength and number of his horses, overran the Country, plundering and murdering men : *Cerberus* was the name of the King of the Molossians dog, which devoured men; therefore called the dog of hell: *Theseus* should have been devoured by him, but that he was rescued by *Hercules* : The birds called *Stymphalides* were robbers near *Stymphalis*, the town and lake of *Arcadia* : The Dragon that kept the gardens of *Hesperides*, was a winding river, or arm of the Sea, representing the windings of a Serpent : this arm encompassed these gardens. *Cacus* spitting fire, was a tyrant in *Campania*, who used to fire mens houses and corn : The Centaurs were the Thessalians, who first learned to ride on horseback, these *Hercules* subdued : as likewise he overcame the Lion, Bull, and Stag; that is, notable thieves and robbers. By supporting the heaven with *Atlas*, is meant his knowledge in the sphere, which *Atlas* King of *Mauritania* found out : The three-bodied *Geryon*, were three brothers in *Spain*, all Princes, and entirely loving each other, whom *Hercules* also overcame. 10. By *Hercules* the Ancients did not onely mean valor and strength of body, but the force of eloquence also; which they did express by that Picture of *Hercules*, clothed in a horse skin, armed with a Club, with bow and arrows, having small Chains



proceeding from his tongue, and tied to the ears of people whom he drew after him; by which they signified how sharp and powerfull Eloquence is, to pierce and subdue the affections of people, and to draw them far. 11. The Romans used to worship *Mercury* within the City, but *Hercules* without; to signifie, that by strength and policy they maintained their Empire: at home, they used eloquence and policy; abroad, strength and industry. 12. Wrestlers and Soldiers used to worship *Mercury* and *Hercules* together, to signifie, that in wrestling and wars, strength and policy must go together. 13. It was not lawfull for Women to swear by *Hercules*, nor to enter into his temple: this was a punishment laid upon that sex, for the insolency of *Queen Omphale* over *Hercules*, in causing him so effeminately to serve her. 14. It is recorded that *Hercules* never swore but once; I wish we could say so of Christians, who make no conscience in swearing by the name of God upon all occasions. 15. Children and young men were not permitted to swear by *Hercules* but bare headed, and abroad in the open air, perhaps to make them the more wary and fearful in swearing, and to strike a greater reverence of an oath in them. I wish our Children and young people would learn the like reverence to the true God, when they take his name in their mouths. 16. They used in old time, to offer the tenth part of their goods to *Hercules*, therefore the tythe was called *Herculana*, and they that offered this, were said *Pollucere Herculi*: But *Tertullian* complains (in *Apol.*) that the Gentiles cosened their god, promising to him the tenth, but scarce offering the fourth part of that. Are there not too many Christians now, who profess much, but practise little; not caring how they serve God, so they may serve him at an easie rate; who would willingly go to heaven, so they may save their purses? 17. The new married bride was wont to be girded with a girdle having a strong knor, called *nodus Herculanus*, an Herculean knot, in sign of fecundity, because *Hercules* in one night begot fifty sons of *Thespius* his daughters. But we know, that it is the Lord only who doth open and shut the womb, who maketh the barren to rejoyce. 18. Whilst *Hercules* was alive, he was slighted, and persecuted; but being dead, he was deified, and place among  
among

among the Stars, he was solemnly called upon, he had temples and altars erected, holy days dedicated, Priests called *Politii* and *Penarii* consecrated to him: he was called 'Μεγίστανος, the driver away of evil: when any thing fell well, it was thought to be so by *Hercules* his means,; hence arose these proverbs, *Amico Hercule*, *Dextro Hercule*. They used to carve or paint him upon their dice in the habit of a King, whose cast was counted lucky, hence arose that phrase, *Hercules Basilicus*, for good luck. Rich men gave the tenth of their goods to *Hercules*; this day they called *Polluctum*, and they thought thereby to prosper. They called the richest, and most sumptuous, and capacious things, by the name of *Hercules*; as *Herculea cœna*, *Heracليا pocula*, *balnea Herculana*, *lecti Herculani*, *Hercules hospitator*: By this we see the foolishness of the world, in persecuting, hating, and murdering those men, whom afterward they honor, and adore. Thus it fared with the Prophets, Apostles, and Martyrs; of this Christ accuseth the Scribes and Pharisees, for building the tombs of the Prophets, and garnishing the sepulchers of the righteous, &c. *Mat. 23. 19.* 19. Our blessed Saviour is the true *Hercules*, who was the true and only Son of God, and of the virgin *Mary*; who was persecuted out of malice, and exposed to all dangers, which he overcame: he subdued the roaring Lion, that red Dragon, that tyrant and devourer of mankind, the Devil; he subdued the *Hydra* of sin, the *Antæus* of earthly affections: he by his Word supporteth the World; Satan is that *Cacus* [ὁ κακός] that Sea-monster, from whom by Christ we are delivered; it is he only that went down to hell, and delivered us from thence, he alone travelled through the Torrid Zone of his Fathers wrath; he purged the *Augæan* stable of Jewish superstition, and heathenish profanation; he overcame the World, and all his enemies, and hath killed the Eagle of an evil conscience, which continually fed upon the heart of man: he was that only true 'Μεγίστανος, the expeller of all evil from us: who with the club of his power, and chains of his eloquence, hath subdued and drawn all men after him; who at last was burned, but not consumed by the fire of his Fathers wrath: who having subdued principalities and powers was received up into glory, and exalted above all heavens, where



where now he sits at the right hand of God, being adored by the Angels in Heaven, by men on earth, and by spirits under the earth, to whom be Glory, and Dominion, and Power, for ever and ever, *Amen.* 20 Let me complain with *Lactantius, de falsa rel. l. i. c. 9.* of the pravity and madness of the Gentiles, who would make a god of *Hercules*, who scarce deserved the name of man, if we consider his adulterous birth, his whoredoms, oppressions, murders, gluttony, and other sins; whose titles and epithites the Poets give him, shew us what he was, when they call him *πολύφαγον, πᾶμφαγον, ἀδύφφαγον, βεδόινον*, that is, a great eater, a devourer of every thing, an eater of raw flesh, a devourer of Oxen. *Clem. Alexandrinus, in protrept.* complains of his whoredoms with the *Thespian* daughters, with the *Elian* women, with *Chalcipoe*, with *Iole*, with *Omphale*, and many others. What fools were they to make him a god, who killed a Lion, and could not kill his own violence, and the wild beast of his anger and fury? who killed a few ravenous birds, but could not kill his own ravenous affections; who could subdue Amazons, but not his own lusts; who could purge a stable of dung, but not his own heart of wickedness? And indeed, as he was in his life, so was he honoured after his death, with sacrifices full of railings and cursings, as *Lactantius* shews, *de fals. Relig. lib. i. cap. 21.*

## HERMAPHRODITUS.

*Ἑρμῆς καὶ Ἀφροδίτη.*  
*Ovid. l. 4. Metam.*  
*Ἑρμῆς καὶ Ἀφροδίτη.*  
*vos.*

**H**E was a beautifull youth, the son of Mercury and Venus, with whom the Nymph Salmacis was in love; one day whilst he was naked, washing himself in the fountain, the Nymph who hid herself behind the bush, leaps into the fountain hoping thereby to have got his love, but failing of it, prays the gods to joyn both their bodies in one, which was effected, but the sex remained distinct; whereupon Hermaphroditus prayed that every man who should wash there, might obtain both sexes.

## The INTERPRETER.

**H**ermaphroditus, called also *Androgynes*, *Semimares*, *Diphyes*, *Androtheles*, *Arsenotheles*, are meant oftentimes in the Poets of effeminate men, or such, who though by Sex they be men, yet in disposition, smoothness and softness of skin, and other effeminate qualities, may be called women; too many there are of these now; *ô verè Phrygiæ, nec enim Phryges.* 2. By *Hermaphroditus* may be meant, an eloquent, and handsom man, who for his beauty, and handsom body, may be called the Son of *Venus*; for his eloquence and power of speech, the Son of *Mercury*. 3. *Hermaphroditus*, is called the Son of *Mercury*, to signify the quality of that Star which Astronomers say is of a middle Nature between *Sol* and *Venus*, or *Luna*; for these have dominion of Moisture, and therefore more passive, the radical moisture being the matter of generation; the Sun is the Active principle, and as it were the Male; being the Fountain of Heat, which is the Active quality in generation, and introduceth the form, but *Mercury* is partaker of both natures. 4. They that drunk of the Fountain *Salmacis*, were said to become *Hermaphrodites*, not that there was any such quality in that water, but because the people thereabout called *Cares*, were much given to luxury, idleness, and effeminate pleasures. 5. They that are given to that abominable Sin of *Sodomy*, and are both active and passive in it, may be truly termed *Hermaphroditus*. 6. *Pliny* writes, that at *Rome* *Hermaphrodites* were at first counted prodigious, afterward had in great esteem, I wish they were not in too much esteem now, both at *Rome* and elsewhere. 7. There are *Hermaphrodites* also among Beasts, so *Pliny* writes, that *Nero* had his Litter carried by *Hermaphrodite* Mares: he takes it for a strange thing, that the Prince of the world should sit upon Monsters, it was more strange, that such a Monster as he was should sit and ride upon the Roman State, which once was the freest State in the world; it was not so strange a sight to see a Prince ride upon Monsters; as to see him subdue his own monstrous affections and passions. 8. *Hermaphrodites* have for their efficient principall causes, the Mothers imagination

Virg.

Rhodig.

l. 18. c. 6.

Sabin. in

4 Metam.

Strabo. l. 4.

L. 7. c. 3.

Olim in  
prodigiis,  
nunc in  
deliciis.

l. 11. c. 49.



gination, the formative faculty of the seed: the heat as the instrumentall cause; the seed it self as the material, and divers circumstances, as Anatomists observe: but God is the supream cause, directing all to his glory, the punishment of sin, and the comfort of his servants; but *Lemnius* thinkes that they receive their forme and vigour partly from the right, partly from the left side of the matrix: for in the right side the Males, in the left side the Females are formed. 9. *Lucian* shewes that *Venus* had three Sons of a far different nature, to wit, *Cupid*, *Hermaphroditus*, and *Priapus*, *ἑνὸς μορίου ὄντας τὰς μορφὰς, καὶ τὰ ἐπιτηδεύματα*, having different faces and studies, and that *Priapus* was too much a man, but *Hermaphroditus* too little, being but half a man: the reason of this difference proceeded from the diversity of their Fathers *Jupiter*, *Mercury*, and *Bacchus*; for the Fathers being more active principles in generation, and indeed the sole active principles according to *Aristotle*, the Females being only passive; they must make a greater impression on the *Embryo* then the mothers, these furnishing blood onely; but the Fathers, seed and spirits also. 10. Many accused the fountain *Salmacis*, as if the drinking of that water made them effeminate, and *Hermaphrodites*. *Odit amatrices Hermaphroditus aquas*: but indeed the cause was not in the water, but in the luxury, idleness, full diet, of that people; and it was rather the wine, then the water, that made them effeminate; but let us hear this water plead for its self;

*Lawr. l. 8.  
c. 14.*

*De occult.  
mirac. nat.  
l. 1. c. 9.*

*Luc. inde-  
or. dial.  
Apol.  
ἑνὸς μορίου  
ὄντας τὰς  
μορφὰς, καὶ  
τὰ ἐπιτηδεύματα*

*Martial.*

*Epig.  
Græc. l. 2.  
c. 65 Si vir  
venis han-  
ti, &c.*

Ἐμὲ μὲν ἀνὴρ ἦκε, ἀρυσσάμενος ξένου τῆς δ' ἀπὸ πηγῆς  
Εἰδὲ φύσει μαλακός, μή με πῖες τρώσασιν.  
Ἄρρειν ἰχθὺν ποῖον εἰμι καὶ ἀνδρασι μῦνον ὀρίσκα  
Τὸς δὲ ρύσαι μαλακοῖς ἢ φύσις ὄζειν ὕδωρ.

## HESPERIDES.

**T**Hese were the Daughters of Hesperia, by Atlas, called therefore Hesperides and Altantides; they had a rich garden, wherein grew golden Apples, which were kept by a watchfull Dragon; but Hercules killed the Dragon and carried away the Apples.

## The INTERPRETER.

1. Some by these golden apples understand sheep of a yellow fleece like gold : for *μῆλον* signifieth both an apple and a sheep ; these sheep *Hercules* brought from *Africa* to *Greece*, after he had killed *Draco* the Shepherd. 2. By these golden apples may be meant a golden Mine near mount *Atlas* in *Africa*, which *Hercules* first discovered. 3. By this garden kept by a Dragon may be understood some rich orchard invironed by a winding arme of the Sea, which *Hercules* passed over; or by cutting it, and diverting the tide another way made the passage open. 4. By the Daughters of *Hesperia*, and the golden Apples, may be meant the Stars, which because they begin to appear in the evening, may be called the daughters of *Hesperia*, or *Hesperus*: & because the Stars are round like Apples, and of a golden colour, they are called golden Apples. By the Dragon may be meant the Zodiack, which windeth about the earth, as a Serpent or Dragon : by *Hercules* killing the Dragon and carrying away the Apples may be meant the Sun, who by his light taketh away the sight of the Stars and Zodiack. 5. As the golden Apples were kept by a vigilant Dragon; so wealth is got and preserved by care and vigilancy ; and as these Apples belonged to the three Daughters of *Hesperia*, to wit, *Aegle*, *Arethusa*, and *Hesperatusa*; so riches should belong properly to these, who are eminent for honour, and vertue ; for *ἄλῆ* signifieth honour and glory, and *ἀρετὴ* vertue. But as these Apples were consecrated to *Venus* ; so commonly the wealth of this world is dedicated to, and imployed on, our lusts and pleasures. 6. *Hercules* could not obtain the golden Apples, till he had killed the Dragon : neither can we attain to the pretious fruits of faith and holiness, until we have destroyed the Dragon of envy and malice. 7. The covetous wretches of this world, whose affections are set upon wealth, can no more rest and sleep, then the Dragon did, that kept the golden Apples, but death that all subduing *Hercules* comes and kills these Dragons, and carries away the wealth from the owners, and bestowes them oftentimes on strangers.

HIPPODAMIA see TANTALUS.

Hippolytus



HIPPOLYTUS.

*Eurip. in  
Hippol.  
Ovid. Met.*

14. 15.

*Seneca in*

Hippol.

*Ovid. Fast.*

6.

Virg. Æ. 7

*Servius*

Plut. in

*Thes. &*

*parall.*

*Hippolytus*

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എന്നിവിടെ.

**H**E was the Son of Theseus and Hippolyta, the Amazon; who abhorred the company of Women, and gave himself to hunting; but in his Fathers absence, Phædra his Step-mother desired the use of his body; which he refusing, was falsely accused by her to his Father, as if he had attempted to ravish her; he believing it to be true intended to kill his Son, which Hippolytus fearing, fled away in a Chariot; but as he was on the Sea shore, the Scale-fishes being affrighted at the rattling of his Chariot, rushed suddenly into the Sea, and so affrighted the horses, that they drag'd Hippolytus among the rocks and brambles, so that the young man was torn in pieces, and was buried in the Wood Aricinus, dedicated to Diana.

*THE INTERPRETER.*

HERE we may see the impotent lust of a wicked woman, and the horrible malice of a Step-mother, who not obtaining her filthy and abominable desire, falsely accuseth the innocent young man, and is the cause of his death ; justly may she be called, *injusta noverca*. 2. We may observe also the rashness of a Father, in condemning his Son upon the bare accusation of a malicious woman ; whereas he should have examined all circumstances, a hasty man, we say, never wants wo, and therefore he was his Sons murderer ; and in *Seneca* he bewailes him, not because he was dead, but because he had killed him ; *quod interemi, non quod amisi fleo*. 3. Innocency and Vertue may for a while be oppressed, but at last it shall be rewarded ; for torn *Hippolytus* after death received divine honors, and hath a Temple with a Grove, dedicated to him by *Diomedes* ; among the Troezenians he had anniversary sacrifices ; and Virgins, before their marriages, used to offer their hairs cut off to him ; besides, he was made a Constellation, which goeth under the name of *Auriga*, or Coachman ; and *Pausanias* thinks that he was restored to life again by *Æsculapius*, and reigned in *Italy*, where he dedicated a Temple to *Diana Aricina*, and was called *Virbius quasi bis vir* ; yet *Horace* placeth him in Hell, in-  
fernis

*In Hippol.*

*Paus. in*

**Corinth.**

**ગુજરાત**

ΠΕΤΡΟΣ.

πλόκαμον

ΕΠΟΚΕ-

PETAL

Λωϊοζον

In Corinth

ιδασίλα-

50.

Virg. A. 7

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*fernis neq; enim tenebris Diana pudicum Liberat Hippolytum;*  
 but he means his body; the other Poets his soul, which they  
 placed among the stars; or else his meaning is, that though  
*Diana* recalled him from death, yet she could not keep him  
 immortall. 4. Though *Hippolytus* in *Euripides* cleareth him-  
 self of his step-mothers false accusation, both by Oaths, and  
 sufficient testimonies of his innocency, yet his cruel Father  
 will admit of no purgation; in whom we see the true nature  
 of a tyrant, and an uxorious wretch, who to all conscience,  
 justice, and naturall affection, prefers his own will and  
 dotage of his Wife. 5. The same *Euripides* writes; that  
*Phædra* not obtaining her filthy desire of *Hippolytus*, out of  
 madness hanged her self, about whose dead body *Theseus*  
 found a Letter, in which was written the whole feigned  
 treachery and incest of *Hippolytus*; here we see how re-  
 vengeful a creature a Woman is, and that, as *Solomon* saith,  
 there is no malice to the malice of a Woman; for she and  
 others of her condition, will rather damn soul and body,  
 then not to be revenged. 6. *Hippolytus* was the scholler of in-  
 nocent, learned and wise *Pittheus*, the son of *Pelop*, who for  
 his excellent parts was highly honoured of the gods. All  
 Parents should learn of *Theseus*, to chuse out the most emi-  
 nent man they can find, for education of their children, be-  
 cause as the tender years of the youth, which is the semi-  
 nary of the Common wealth, is seasoned, so that Common  
 wealth will prove accordingly, either vertuous or vitious.  
 7. *Venus* complains of *Hippolytus*, that he slighted her and  
 was her great enemy, in that he gave himself to hunting,  
 and the service of *Diana*, by which means he slighted marri-  
 age, and the commerce of Women; therefore to be revenged  
 of him, she causeth him to fall in love with his step-mother,  
 and so procured his ruine; where we may see the nature of a  
 whore in *Venus*, malicious against continent and sober men;  
 as also how great an enemy exercise and labor is to venery.  
 8. It seems by *Ovid*, that *Theseus* cursed, and prayed against  
 his son *Hippolytus*, *hostiliq; caput prece detestatur euntis*; by  
 this, children may see, how dangerous the imprecations of  
 Parents are, therefore children should be loath to provoke  
 their Fathers anger: So likewise Parents should tremble to  
 pronounce any curse against their children, & to wish their  
 death

ὅρκιον  
 Ζηῶα καὶ  
 πῖδου  
 καὶ Διὸς  
 ὁμολογίαι.

Ἀγνὴ Πί-  
 τα Δίως  
 καὶ Διὸς  
 ματα.  
 Eurip.

Quo scmel  
 est imbuta  
 recens ser-  
 vabit odo-  
 rem Testa-  
 diu. Horat.

ἀναισθη-  
 λεία,  
 Ἀστυν-  
 ημά.  
 Eurip.

Met. l. 5.  
 Sabin. in  
 Metam.



Ἐπιεικὲς  
ὁπίησι.

Luc. cal.  
non tem.  
ere.

ἱππόλυτον  
μιμήσομαι.

l. 4. Eleg. 5

Bocat. l. 5.  
c. 50.

Æn. 7.

In Geneal.

Æn. 7.

death, as *Theseus* did, when he wished *Neptune* to destroy *Hippolytus*. *Noah* indeed cursed *Cainan*, but it was in a prophetic spirit, and he was provoked thereto. 9. *Hippolytus* was so chaste, that it became a proverb, as chaste as *Hippolytus*; and when they would express an extraordinary beauty, they would say, that it was able to move *Hippolytus*; So *Propertius*, *Docta vel Hippolytum Veneri mollire negantem*; and *Potest privignum vel movere Phædra*; is it not then a shame for Christians, that a heathen should go before them in continency? 10. We may see Gods judgments against murder; for *Theseus* murdered his Wife *Hippolyte*, the mother of *Hippolytus*, therefore he loseth his son, and his second Wife *Phædra*, by an untimely death, for he was torn by his horses: for which cause it was unlawfull to admit any horses into the grove and temple of *Diana*: besides twenty horses were sacrificed to his Ghost, in memory of his cruell death by them; of the former *Virgil* speaks,

*unde etiam Triviæ templo, lucisq; sacratis,  
Cornipedes arcentur equi; quod littore currunt  
Et juvenem monstis pavidi effudere marinis.*

Of the latter *Pausanias*, and others; and so he lost his Wife *Phædra*, whom he loved so well: for she hanged her self, as *Servius*, or killed her self with *Theseus* his sword, as *Boccatius* relates; and some think that she killed not her self, till after the death of *Hippolytus*, repenting her self of her wickedness, in condemning the innocent; but this repentance was much like that of *Judas*. 10. Whereas they write that *Diana* was in love with *Hippolytus*, and that by her means *Asculapius* restored him to life again; it is most likely, that after he came to *Italy*, he married *Aricina*, whom he called *Diana*, because she used to hunt with him, and of her begot *Virbius*; as *Virgil* sheweth: *Ibat & Hippolyti proles pulcherrima bello Virbius*, &c. and so might arise the fable of his new life and name; for indeed parents live in their children after themselves are dead; or else this *Virbius* might be an impostor suborned by *Diana Aricinas* priests, to get credit to the Grove, and to draw company thither, for their greater gain; a trick not unusuall among Priests to delude people. 11. Christ is the true *Hippolytus*, who lived a single, chaste, and holy life, giving himself to spiritual hunting of souls;

he

he was falsly accused by the Jewish Synagogue, his malicious step-mother; and was condemned to death by his heavenly Father: not for his own offences, for he was innocent it self, and which of his greatest enemies could accuse him of sin? but because he became our surety, his blessed body was torn worse then that of *Hippolytus*; he went down to hell and died, but was restored again to life, and arose the third day, triumphing over all his enemies;

*Credimus hunc Christum Dominum, postquam arte novercae  
Occiderit, patriasque explevit sanguine poenas.  
Affixus ligno clavis, ad sidera rursus  
Ætheria, & superas coeli venisse sub auras.*

*Virgil.*

*Evangelist.*

## HYACINTHUS

**T**His was a beautiful youth with whom both Apollo and Zephyrus were in love at the same time: but Zephyrus perceiving that the youths love inclined more to Apollo, then to himself, grew angry, and whilst he with Apollo were playing at the exercise called Discus, with a sudden blast of wind turned the Discus or Queit upon the youths head, and killed him; Apollo being grieved at this losse, was comforted by Telus, which drank up his blood, and turned it into a flower of his own name.

*Ovid. Met.*

*l. 10.*

*Nat. Com.*

*l. 4. c. 10.*

*Palephat.*

*l. 1.*

*Coluth. de*

*Rap. Hele.*

## The INTERPRETER.

**H**Yacinthus was beloved of Apollo, and his blood drunk up by the earth, which sent out a flower; to shew us that all flowers are begot of the earth, by moisture, and heat, being cherished by the heat and vertue of the Sun. 2. *Hyacinthus* was a beautiful youth, but killed by Zephyrus; it is also a beautiful flower; and surely beauty is but a flower quickly decaying, and like *Hyacinthus*, soon killed by a cold blast of wind. 3. *Apollo* and Zephyrus at the same time were in love with *Hyacinthus*, but he delighted most in Apollo; flowers have their vegetation and vertues from the Sun and windes, but chiefly from the Sun; for the cold windes oftentimes kill them as Zephyrus did *Hyacinthus*: therefore *Apollo*s Musick, and skill in arching, were more pleasing to him, then Zephyrus his blast; because flowers delight more in the

*το εἶδος*

*ἡ ἀμύση*

*Pausan. in*

*Lacon.*

*Paleph. l. 1.*

N

warm



- warm beams of the son, which are *Apollo's* arrows, then in the cold winds. 4. *Nicander* writes, and so doth *Apollodorus* that *Hyacinthus* was killed unawares by *Apollo* himself, for which fact he mourned exceedingly ὁ ποσειδωνος δολανον πα.
- In theriac.* *Apol. l. 1.* *πα ἐν τῷ δελιῶν γεφυρῶν* *σκέτος ἐκ* α; by this perhaps they meant that the Sun sometimes k I's the flowers with extraordinary heat, and in sign of this sorrow of *Apollo* the Greek interjection of grief α; is to be seen on this flower, which *Dioscorides* thinks to be the same with *vaccinium*; which α; is also the two first letters of *Ajax* his name, to which *Virgil* alludes; *Dic quibus in terris inscripti nomina regum Nascantur flores.* 5. *Pausanias* writes that upon an altar stood *Ceres*, *Proserpina*, *Pluto*, the *Parcæ*, *Horæ*, *Venus*, *Minerva*, and *Diana*, all of them lifting up *Hyacinthus* to heaven: by which I suppose they meant, that flowers are elevated out of the ground, towards heaven, by the faculties of the earth, which they called *Ceres*, *Proserpina*, and *Pluto*; and by the influence of heaven, which they expressed by *Venus*, *Minerva*, and *Diana*; by the *Parcæ* and *Horæ*, they meant Time, and its three parts, all concurring towards the generation and growth to flowers. 6. There are more than one *Apollo* in this age: for we may see what vanity there is in many men, and preposterous affection of flowers, some spending their whole time and estates upon them; cherishing them with no less care, then mothers do their tender infants; venturing their lives both by sea and land, to the remotest countries, to gain a new Root of Tulips, of which they are no less proud then if they had found a treasure, who, as *Lipsius* saith, are more sorrowful and grieved for the death of a new Root, then of an old Friend, and are as envious if any other should have the like Root or a better, as *Sylla* or *Marcellus* were, when in the petition of the *Prætorship* others were preferred before them; what else is this but a ridiculous madnesse, nor unlike that of Children towards their puppets and baubles? so that they have made their flowers the instrument of two vices, to wit, of vanity, and sluggishness; therefore *Apollo's* dosage was not greater towards his *Hyacinthus*, to whose memory he erected holy days called *Hyacinthina*; and whose beauty being lost, made him weep bitterly as *Nonnus* sings, *μὲν ποσειδωνος ποσειδωνος ποσειδωνος*, as these men are upon their fading flowers; but they should do well
- Lips. de const. l. 2. c. 3.* *Duorum vitiorum instrumenta fecerunt* *Διόνυσος.* *l. 3.* *Annua prælata redeunt Hyacinthina pompa.* *Ovid.*

well to consider their own frailty, that all flesh is grasse, and the glory thereof as the flower in the field; the consideration of this would make them set their affections upon better things. 7. Observe what kind of Gods the Gentiles worshipped, all or most of them abominable, not onely whoremasters, but Sodomites also; *Jupiter* their chief God doated upon *Ganymed*; *Hercules* the God of strength upon *Peristiph*; *Hylas*, *Apollo* the god of Musick, Physick, and wisdom, upon *Hyacinthus*, all catamites; of this *Prudentius* complains, *Delphosne pergam? sed vetat palestrici corrupta Ephebi fama; quem vester deuseffeminavit Ganymedis licentia, mox flevit impuratus occisum gravi disco, & dicavit florulentum succubam*; How much then are we bound to God, who hath delivered us from such detestable works of darkness, and hath made the glorious light of the Gospel to shine upon us? Therefore *Lactantius* doth justly cry down such impious gods, and that the title of *optimus maximus* was very ill bestowed upon such a wicked parricide, whoremaster, and Sodomite, as *Jupiter* was; and what was *Mars* but a murtherer, *Mercury* a thief, *Venus* a common strumpet, *Bacchus* an effeminate and drunken whoremaster; and *Apollo* himself, for all his wisdom, a lover, and murtherer of his catamite? *formosum puerum dum amat violavit, & dum ludit occidit*; and so *Saturn* a cruel Murtherer of his own children. Who would think that men indued with sense and reason would acknowledg such abominable deities, if God had not justly cast them over into a reprobate sense? 8. The wind that was in love with *Hyacinthus*, was *Zephyrus*, so called because he brings life to things, and yet he killed him: or else it was *Apollo* himself that slew him; to shew that as the sun is the Author of generation, so he is of corruption; and as from him all things receive life and vegetation, so often times by his excessive heat he breeds diseases, and causeth mortallity; so the same winds by which vegetables and animals are cherished, refreshed and comforted, are sometimes hurt, blasted, and destroyed, according to the qualities which they assume from the earth and water, out of which they are exhaled: 9. In *Lucian* *Apollo* shews, that he revenged himself upon *Zephyrus* for killing *Hyacinthus*, for he shot his arrows at him, and chased him to the mountains; by which may be

Peristiph.

De falsa relig. l. 1. 6. 10, 11.

Quasi Zephyrus.

In dialog. Mer. &amp; Apol.

κατατοξας

σας



meant, that the sun-beams which are his arrowes, consume the vapours that are the matter of the winds; therefore in summer when the Sun's heat is most prevalent, there are fewest winds in the winter they are most impetuous, when the sun is of least force to dissipate them. 10. *Mercury* in *Lucian* counsell's *Apollo*, not to mourn too much for the death of *Hyacinthus*, seeing he was mortal ἡδὲ δυνήδον τὸν ἐρώμενον: the same counsell do I give to all that mourne for the loss of friends and children; they should moderate their grief, seeing they do but pay the debt which they owe to nature, they are but lent us for a time, not given us to possesse for ever, therefore the Philosopher comforted himself, when he lost his onely son, with this, that he was not ignorant that he had begot a mortal son. 11. The *Discus* with which *Apollo* did exercise himself, was an ancient and frequent kind of exercise, among the Greeks and Latins; as may be seen in *Homer*, *Marial*, *Propertius*, and others; and it was as *Eustathius* shews, βρεὺς λίθου ὃν ἐρρίπτουσιν οἱ γυμναζόμενοι; a heavy stone which they flung that exercised themselves, by whirling about their hand, as *Propertius* shews *missile nunc disci pondus in orbe rotat*; and therefore it was a dangerous exercise for those that stood by, if he that flung it was not the more skilful; as *Martial* sheweth, *Splendida cum volitant Spartani pondera disci*, *Este procul, pueri sit semel ille nocens*; Therefore it seems that *Apollo* was not very expert in this exercise when he so flung the *Discus* that with it he killed *Hyacinthus*; the matter of it was sometimes brass, or else lead, or iron, that it might not easily break; the form of which was round, as may be seen in *Mercurialis*; from *Hyacinthus*, who is sometimes called *Oebalius* from the country *Peloponnesus*, or *Oebalia* a part of *Laconia* where he was born, this *Discus* was called *Oebalius* by *Statius*, *Illic Oebalia non finderet aera disco Graiorum vis ulla virum*; and that it was of brass, may be seen by the same *Statius* calling it, *Aenea pondera masse*.

dial.  
ter & Ap.

*Memini me  
euisse  
mortalem.*  
Πολλοὶ σιω  
πῆγον το  
liad. 2

Πολλοὶ σιω  
id est in or-  
bem roto.

Pro. l. 3.

eleg. 14.

Martial. 1.

14.ep. 164

*De arte  
Gymnast.*  
l. 2. c. 12.  
Sylv. 5.  
Theb. 6.

## HYLAS.

**H**E was the son of Theodamas whom Hercules carried away, when Theodamas made war against him for killing and eating up one of his oxen; for Theodamas being killed by Hercules, his son Hylas was carried away by him, towards Colchi with the Argonauts; but Hercules having lost one of his oars, went on shoar with Hylas to find out another, and being extreamly thirsty, sent the boy with a pitcher to the river Ascanius for water, but Hylas having let fall the pitcher, and reaching after it, fell in, and was drowned; whose death Hercules took so heavily, that he left the Argonauts and travelled through all Myfia crying after Hylas.

Ovid l. 2.  
de art Val:  
Flac.  
Propert.  
eleg. 20.  
Apol. l. 1.  
Theoc. in  
Hyla.  
Hygin. fab.  
14.  
Apollon.  
l. 1. argon.  
Virg. ecl. 6

## The INTERPRETER.

**I**T is madness in a weak Prince to deny provision or things necessary to a Potent enemy; for by this means he brings ruin upon himself and Kingdome, whereas he should make his enemy a golden bridge to passe away; this was the fault of Theodamas who denyed provision to Hercules in his need, and so proved penny wise and pound foolish; for by this his stubborness he lost both his son his own life, and his kingdome. 2. In Hercules we see the fond affection even of the strongest and heaviest men giving way to their passions of love and sorrow, and for the love of trivial things neglecting matters of high concernment; this was Hercules his fault, who would neglect so weighty an expedition to Colchi for the golden fleece, to seek out his boy which he had lost; and so impotent was his passion, that he could not leave off crying and calling upon Hylas in all places where he came; So that as Virgil shews all the shoars resounded with Hyla: *ut littus Hyla, Hyla, omne sonaret*: So Flaccus.

Herculeus  
mollis pueri  
famosus a-  
more ardor  
Prud. con.  
Symmach.  
l. 16  
Hylas ab  
Ἰλᾶω  
id est latro  
resono.

*Rursus Hylan, & rursus Hylan per longa reclamat  
Avia, responsant silvæ, & vaga certat imago.*

Ecleg. 6.  
Argona. l. 3  
τρεῖς μὲν  
Ἰλᾶν αὖ-  
σεν in Hyla.  
Strabol 2.

Theocritus brings him in tripling his vociferation for Hylas therefore Hercules appointed anniversary sacrifices to the memory of Hylas, in which the Priest was to call three times



times upon *Hylas*, and the *Eccho* was to answer so many times, and this practice of *Hercules* gave occasion to after ages, to call three times upon the dead corps of any friend; so *Aeneas* called upon *Deiophobus*: & magna manes ter voce

*Virg. A. 6* vocavi; so in *Propertius*; illa meum extremo clamasset pulvere  
*l. Eleg. 17.* nomen. 3. This drowning of *Hylas* in the water, which by

*Syl. l. 1.* to the Poets to write, that he was ravished by the water-

*Nύμφη ὁ-  
δῶν τὸν  
Υλάν κα-  
θήσπα.  
σιν.* Nymphs; for such fictions were devised by them to flatter and comfort great men, when they lost their friends; thus *Ganymed* was said to be carried by *Jupiter* to heaven, *Proserpina* to be ravished by *Pluto*. *Halcione* by *Neptune*, and *Hylas* by the river Nymphs; *Dionysius* saith by one Nymph *Propertius* and *Theocritus* by all the Nymphs; some write that

*Euſtat. in  
Dionys.* he was ravished as he was reaching at the pitcher, others as he was hunting, near a lake in *Bythinia*, where the neighbors every year go in procession about the lake calling upon

*Didymus  
ad Odyſſ. 9* *Hylas*, which custome, as I said, now spread abroad into other places; and the dead were called upon ἀρχαίου ἐ-  
δοξεν ὅτι ἐπιξένης ἀπολλυμένων τὰς ψυχὰς ἀναδύνει τρίτον  
τὴν ὠκυμένηντας. 4. Whilst *Hercules* and *Polyphemus*

went about enquiring after *Hylas*, they lost their voyage, for the ship hoisted sail, having a fair wind, for *Colchis*, and left them two behind; so too many whilst they are sailing towards heaven, to obtain a better purchase than the golden fleece, stop in the midst of the way, and whilst they spend the time in seeking after vanities, they lose the opportunity of going to heaven which was the first intended end of their journey. 5. We may see the nature of a womans impotent malice, and revengefull disposition, in *Juno*, who because she could not kill *Hercules*, whom she persecuted from his infancy, she drowns his fair boy, wherein he took so much delight; for she raised a stag, which the youth hunted towards the water side, and the Nymph *Driope* being intreated by *Juno* drowned him; by which means, she vexed *Hercules*; and made him lose his voyage: although, some think that the rest of the *Argonauts* were glad to be thus rid of *Hercules*, for his too great strength did rather hurt them, then further them in their voyage, for he was so big and heavy, that he was a burthen to the ship, and so strong that,

*Flaccus.  
Argon.*

that he still broke his Oars ; thus every commodity hath some discommodity with it. 6. *Hylas* is still commended for his extraordinary beauty, for which he was first ravished by *Hercules* from his father, and then by the Nymphs from *Hercules*, and so was drowned ; This may teach them who are beautiful, not to doat upon it, nor to be proud of it: for it is a dangerous companion, and hath been the undoing and ruine both of them that have it, and of their nearest friends ; if *Helena* had not been beautifull, the Græcians and Trojans had not lost so many thousands of their friends; both *Abraham* and *Sarah*, for her beauty, fared the worse in *Egypt* and *Gerar*; so because *Hylas* was beautifull, he was beloved of all the Nymphs, whose names *Throcritus* rehearseth, and are by him called ἀκοιμητοί, vigilant, and δεινὰι δαίμονες, fearfull deities to the country people; by which we may gather, that these were evill spirits, terrible to mankind, and vigilant to mischief. 7. *Lacian* placeth *Socrates* in hell, keeping company with *Narcissus*, *Hylas*, *Hyacinthus*, and other beautifull youths ; perhaps to shew that *Socrates* loved such when he was alive ; and so *Virgil* loved *Alexis*, but they were too wise to doat upon their corporall beauty in a lascivious way; it was the beauty of their minde they loved; and with such tender souls *Socrates* conversed, that he might season them with goodness; therefore *Socrates* is said to converse in the Elysian fields, with beautifull youths, to shew that it was the beauty of the minde which remaineth after death, that he delighted in, and not of the body, which perisheth with, and oftentimes before the body. 8. *Seneca* sheweth that *Ancus*, and the brothers of *Meleager* were justly killed, but he wonders what sin the childe *Hylas* could commit, that he should be drowned ; *Raptus at tutas puer inter undas, Morte quod crimen tener expiavit?* but had he known the Scripture, he would not have wondered at it ; for there he should have found, that the most innocent infant in the world is born in sin, and conceived in iniquity, and that we are all by nature the sons of wrath ; and this is by reason of originall sin, from which Christ only was exempted, as being the only infant that was begot without a father, by the Holy Ghost.

*Naiades improbae, Formosos solita claudere fantibus, Sen. in Hippol. Ἡρώτο παῖδες τῆς χαρίεντος Ὑλας. Theoc. Idyl. 13. ὁ ξανθὸς Ὑλας κἀλ- λισ. Ὑλα μα- χάρων ἀ- ριστοῖται. Idem ibid. Eunicha, malis Ny- cheia. Var. hist. l. 2.*

*Sen. in Medea.*



## HYMENEUS.

Servius,  
Æneid.  
l. 1.

**H**E was the son of Liber and Venus, the god of marriages, born in Attica, who used to rescue Virgins that were carried away by Thieves, and restored them again to their Parents, without any violence offered to them; therefore in weddings he was wont to be called upon, as the Defender of Virginity; So Thalassius was called upon by the Romans.

## The INTERPRETER.

Σπὸς τῶ ὁμῶ  
ὑδν.

Sine Cerere  
& Libero  
friget Ve-  
nus.

Sen. in

Med. Ca-  
tul. in Epi-  
thal. Jul.

σιφθ. γα-  
μήλιο.

Bion. in

Lucr. Ado-  
nid.

In Medea.

l. 4. Eleg. 3.

Charter. in  
imagin.

**H**ymen or Hymenæus, in the singular, is the god of marriage; Hymenæi in the plural, is the marriage it self; Hymenæa in the neuter, are the nuptial ceremonies; and this word in Greek signifieth, to dwell together, because as the man and woman are but one flesh, so they should be of one mind, and dwell together in one house. 2. Hymenæus is said to be the son of Liber or Bacchus and Venus; or of Urania, as some say; because wine, love, and musick, are great helps to matrimonial duties; Wine and Musick cheer up the spirits, Venus is the goddesse of Love; there would be few marriages, if there were not cheerful spirits, and love in the world; Hence Hymenæus is called upon in Seneca, to come in his drunken posture, *Huc incede gradu marcidus e-  
brio.* 3. Hymenæus was wont to be painted with a garland of flowers about his head, which Catullus calls sweet marjoram, *Cinge tempora floribus suaveolentis amaraci*; but Seneca will have it to be of Roses, *Præcingens roseo tempora vinculo.* In one hand a burning torch, which if it did not burn clear, it was held ominous, as Propertius shews,

*Quæ mihi deductæ fax omen prætulit, illa  
Traxit ab everso lumina nigra rogo.*

In the other hand he carried the marriage-veil, called *Flammæum*, from the colour of the flame, which represented the Virgins blushing; by this picture they would let us see the nature of matrimonial love, which ought to consist in sweetness, cheerfulne(s), and modesty; the sweetnesse of matrimonial union was represented by the Garland of flowers; the cheerfulnesse of spirits by the clear burning torch; the modesty

modesty of the Bride was signified by the veil. 4. In their marriages they used to call upon *Hymen*, their supposed god, who if he was not present, the marriage was held unfortunate; *Nupsī non comitante deo*; and so when he was not present, the Furies used to appear; so *Ovid* saith:

*At mihi nec Juno, nec Hymen, sed tristis Erinyas*

*Prætulit infastas sanguinolenta faces.*

Hence it was they were so careful to call upon *Hymen*, that he might carry the torch, as *Seneca* sheweth;

*Candida thyrsigeri proles generosa Iyæi*

*Multifidam jam tempus erit succendere pinum.*

So a little before, *Et tu qui facibus legitimis ades, Noctem discutiens auspice dextera*: So *Catullus*, *pineam quate tædam*. I wish we would be as careful to invoke the true God in our

marriages, without whose presence and blessing, the wedding must prove unfortunate. 5. As the Greeks called upon *Hymen* in their weddings, so did the Romans upon *Thalassio*, because when the Romans ravished the *Sabin* women, one more beautiful than the rest being carried away, there was a voice heard, saying, she was carried to *Thalassio*; hence grew the custom to call upon *Thalassio*; which word also signifieth a basket to carry wool, intimating, that the married women should not be idle, but give themselves to spinning, carding, weaving, and cloth-making; I wish our women would give themselves rather to this exercise, than to carding, dicing, seeing of stage-plays, Masques, and daunces; our Ladies heretofore were called Spinsters, which was an honourable title, but now they scorn it. 6. Because in marriages there was much drinking, and musick, hence *Hymenæus* was called the son of *Bacchus*, and of *Urania*, the Muse; and so *Hymenæus* by *Pindarus*, is called the many-sounding god; and because the *Epithalamium*, or wedding song, was sung by the Brides virgins that attended her, as she was carried to bed in the evening, therefore it was called *καλανομήμιον*, and the other that was sung in the morning, to rouse the married couple from their sleep, was called *διεγερτικόν*; and because *Hymenæus* was the first inventor of wedding songs or verses, he was called the god of marriage, and said to be the son of *Apollo*, the god of Musick, and his songs are called *γαμηλῖα μέλη*, by *Euripides*, and by *Theo-*

*Collis 6 Hel. conit cultor, Uranie genus qui rapisteneram*  
c. Catul.

in Epithal.

Prop. 4.

Eleg. 3.

Epist. Hypsiph.

In Medea.

*Livius l. 1.*

*Ros. ant. l. 5*

*c. 37. Scal.*

*de re Poet.*

*l. 1. c. 50.*

*παμφώνος*

*Pyth. Od.*

*ἐσπέρια*

*αἰδῶν.*

*Benedict.*

in Pind.

*Cælius l. 7*

*Leet. ant*

*c. 4.*

In Troad

*critus, in Europ*



*Passerat. in Catul.* *critus, γαμήλιον μέλ.* 7. I think *Hymenæus* was never more worshipped among the Gentiles in their weddings, then he is among Christians, if we observe the revelling, drinking, dancing, and excess of our wedding feasts. *Hymenæus* was crowned with flowers, which is in *Plautus*, a badge of drunkenness; he did sing, and bare a torch in his hand, a sign of drunkenness also; in *Persius*, *Ebrius ante fores extincta cum face canto*; he was brought in dancing, another sign in drunkenness; in *Tully*, *nemo saltat sobrius*; he was also the son of *Bacchus*, the god of drunkenness; truly this drunken god reigneth too much in our Weddings, though we do not see his picture with his garland on his head, Pine-torch in his hand, and yellow buskins on his feet. 8. When *Hymenæus* is called the son of *Urania*, it is doubtfull whether this was the *Muse Urania*, or *Venus*, which is called the celestiall *Venus* by *Apuleius*, and *Herodotus*; and to whom the *Lacones* erected a temple, in *Pausanias*; but I think the wiser sort understood *Hymenæus* to be the son of heavenly *Venus*, to let us see, that marriages should be grounded upon celestiall, not terrestiall love, and that the vertue of the minde should be preferred to the beauty of the body, and that the love of man and wife, should be like the love of heavenly spirits to each other, to wit, pure, constant, holy, and divine; so that what *Claudian* speaks of the terrestiall, I may say of this celestiall *Hymenæus*, without him no man ought to marry; *Nullum junxisse cubile, Hoc sine, nec fas est primas attollere tedas*. 9. As they used to call upon *Hymenæus*, so they were wont to call upon the goddess *Concordia*, in their weddings and to abandon all warlike musick, such as the Trumpet, contenting themselves with the Cornet, and other peaceable instruments of musick, by which doubtless they meant, that in matrimony, love, concord, peace, and unity of affections should be entertained, and not any thing that might favour of dissension or jars; therefore *Hymenæus* is called by *Callimachus*, sweet, or well-sounding *Hymen*; this custom of invoking Concord, is mentioned by *Ælian*: ἀκὴς ἐν τοῖς γάμοις καὶ τὸν ὕμνον τὴν κορώνην καλοῦν, &c.

## H Y P S I P H I L E.

Ovid. in  
Epist.

Papin. l. 4.

6. The-  
baid.

Hygin. l. 1.

Apollod.

l. 3.

Orpheus in  
Argon.

Apollon. in

Argon. l. 1.

Flaccus.

Argo. l. 2.

**S**he was queen of Lemnus, and daughter to Thoas; when all the women of the Island had murdered their husbands, and kinsmen; she alone preserved her father alive, she fell in love with Jason, and bore him two sons; but when the Islanders understood that she had preserved her father alive, she was condemned to dy, but she escaped by Sea, and was taken by Pirats, and sold to Lycurgus King of Nemeæ, who made her Nurse to his young child; but she leaving the child awhile in the meadow whilst she was shewing a spring of water to the Argivi travelling towards Thebes, he was killed by a Serpent, and she condemned to dye by Lycurgus, but was preserved by the Argivi.

## The INTERPRETER.

Ἰδὼν γυν-

αἰκῶν αἰ-

σποφόνον,

&amp;c.

Pind.

Pyth. od 4.

ἀρχὴ prin-

cipium &amp;

μῶρος, id

est mors.

**H**ere we have an example of most barbarous cruelty in these women, who both murdered their husbands and kindred; and persecuted her to death, who had some pitty & piety left in her; whom shall a man trust, if he cannot trust his own flesh, and wife of his bosom? thus no man can be sure of his nearest friends, which made *Antigonus* pray that the gods would defend him from his friends, for he could defend himself from his enemies. If *Alexander* cannot trust his dearest friend *Antipater*, nor *Cæsar* his son *Brutus*, nor the husband the wife, whom shall we trust?

2. Here also we see a memorable example of Gods providence, and the reward of piety, in that *Hypsiphile* was delivered from the danger of the Islanders, from the danger of the Seas, and from the danger of death again, intended by *Lycurgus* against her; and so it is plain, that God prolongeth the days of them that honour their parents. 3 *Hypsiphiles* foster-child was called *Ophetes* from the serpent that killed him, and *Archemorus*, because he dyed in his infancy, and beginning of his life: all mankind may be thus called, for the Serpent killed us all, and we are spiritually dead, and begin to dye corporally as soon as we are born; *Nascentes morimur finisq; ab origine pendet*. 4. No sooner did *Hypsiphile* lay down the child on the Earth, but he was killed by the

Serpent



Serpent; no sooner do the children of God begin to be earthly minded, but Satan that old red Dragon destroyes them. 5 *Hypsiphile* whilst shee is busie in shewing to the thirsty *Argivi* a spring of water, neglects the safety of her child; so many Ministers can be officious in shewing the fountain of Gods word to others, but neglect in the interim the welfare of their own souls. 6. Here is also an example of Gods anger and judgement against adultery; for

*Argo. l. 1.* *Apollonius* writes, that the men of *Lemnos* having taken captive divers handsome women; they slighted their own wives and put them off, which caused in them such indignation that they resolved to be revenged by this horrible murther;

*Horat. Od. l. 1.* Thus sin never goeth long unpunished; *raro antecedentem scelestum deseruit pede poena claudo.* 7 We may see here also the unconstancy of humane affairs, and worldly honour, for

*Hypsiphile* was a Queen, and yet driven to that necessity, that she was forced to serve; he that is a rich *Cræsus* to day, may become a poor *Irus* to morrow. Crowns and Scepters are but slippery things; God many times casteth down the

*Horat. Od. l. 1.* mighty from their Thrones, and exalteth the humble and meek: *valet ima summis mutare, & insignem attenuat deus, obscura promens.* 8 In these Islanders, we see the nature of a

*Apollon. Flaccus.*

headstrong people, for they wil not be dissuaded from their wicked Massacre, for all the Queens exhortations and Speeches, but drive her to fly for preserving her father; thus God suffers people sometimes, both for the punishment of their Princes, and the overthrow of themselves, to shake off the reins of obedience and Government, and like unta-

*Virg. Geor. l. 1.* med horses, to run headlong to the overthrow of their rider, and to their own destruction; *frustra retinacula tendens Fertur equis auriga, nec audit currus habenas.* 9. The funerall

*ἑορτὴν ἐν Νεμῶνι* solemnities called *Nemea*, every fift year, wherin were used many sorts of exercises and sports, were instituted by *Hyp-*

*πύρριππος* *λῆ μετὰ* *σφραγίδι* *Πινδ. O-* *lymp. O l. 4.* *Alex. ab* *Alex. gen.* *dier. l. 5. c.* *S.* *siphile* in honour of her father, when he died; wherein we see the piety of a childe to her father, not onely in saving him from danger whilst he lived, but also in honouring his

memory after death; though some think that these games were instituted by the *Lemnian* women in memory of their husbands death; they first murdered them, and then honoured them, like the Scribes and Pharisees, who killed the

Prophets,

Prophets, and then garnished their tombes ; others think that they were instituted by *Adrastus* and the other *Argivi* in memory of *Archemorus* his death, whom the Dragon killed, for the comfort of *Hypsiphile* who lost the child, as she was shewing them the spring of water; and because the child was laid among parsley or smallage, or because this herb sprung out of the childs bloud, they that were victors in these Nemean exercises, were crowned with *apium* smallage or parsley, as *Lucian* sheweth; but it is most likely that these Nemean sports were invented or at least renewed, and better ordered by *Hercules*, in memory of the Nemean Lion killed there by him; but as they used to crown the Victors with *apium* and likewise the graves of the dead, because in this herb the child was killed, therefore it was used in Funerals : even so it becomes all men, in the midst of their sports and triumphs to remember mortality, and their end, and with the *Egyptians* on their tables to place a *Skeleton*, and with the *Jews* to have our tombes in our gardens that the remembrance of death may moderate our delights.

*Nat. Comes*  
l. 5. c. 3.

ἐν Νεμέᾳ  
σιλίαν πε-  
πλεγμένον  
de Gym-  
nasis.



## CHAP. IX.

### I

## JAPETUS.

**T**His was one of the Gyants that warred against Jupiter, and the son of *Cœlum* or *Titan*, and *Terra*, a potent but a proud and lofty man; he married with *Asia* a Nymph, or rather *Clymene*, and of her begot four famous sons, to wit, *Hesperus*, *Atlas*, *Epimetheus*, and *Prometheus*.

*Phorru. de*  
*nat. decorum*  
*Hesiod in.*  
*Theogonia.*  
*Flaccus l. 1.*  
*Ovid. l. 1.*  
*Met.*

The *Silius l. 12*



## The INTERPRETER.

יִסְדּוּ אֶת  
הַיָּמִים

Pf. 18.

Æn. 1. 1.

**B**Y *Japetus*, may be meant the Winds : for the name *Japetus*, signifieth moving, and flying; and there is nothing that moves and flies swifter then the winds, therefore the Scripture gives wings to them: they are said to war against *Jupiter*, that is, the air, for the winds disturb the air, and carry it headlong with them ; so *Virgil*:

— *Maria ac terras cælumq; profundum*

*Quippe ferunt rapidi secum verruntq; per auras.*

And therefore the same Poet saith, that he was begot of the earth, and was one of the Giants that warred against *Jupiter*.

Georg. 1

— *Tum partu terra nefando*

*Cælumq; Japetumq; creat, sævumq; Typhœa*

*Et conjuratos cælum rescindere fratres.*

He is said to be begot of *Titan* & *Terra*, because these exhalations, are by the heat of the Sun drawn out of the earth.

2. By *Japetus* we may understand *Adam* for he was the son of heaven, in respect of his soul, but of earth, in regard of his body: he may be said to war against *Jupiter*, when he affected equality with his Maker, in knowing good and evil and as the Giants were kept out of heaven by *Jupiters* thunder ; so was *Adam* kept out of Paradise by the Cherubins fiery sword. 3. The Greek *Japetus* is all one with the Hebrew *Japhet*, *Noahs* eldest son: to whose share fell not onely *Europe*, but also some part of *Asia*, therefore he was said to marry the Nymph *Asia*, and to war against *Jupiter*, because his posterity the *Europeans* warred against the *Africans* the posterity of *Cham*, who was all one with *Jupiter Hammon*; for as *Saturn* was all one with *Noah*, so *Neptune*, *Pluto*, and *Jupiter*, are the same that *Japetus*, *Sem*, and *Cham*, *Japetus* being called *Neptune*, or the God of the sea, because the greatest part of *Europe* is washed by the sea, being either Islands, or peninsules. *Sem* was called *Pluto*, because he contented himself with the low Countries of *Asia*; and *Cham* the youngest son was called *Jupiter Zeus*, from the fervent heat of *Africa*, and *Cham* or *Ham* חָם from חָם to be hot or fervent; and so *Jupiter* was *Saturns* youngest son; and

מִיָּסֵד רֵב

זֶוּס, id est

ferveo.

as *Jupiter* gelded his father *Saturn*, so *Cham* discovered his fathers nakedness; and as *Jupiter* had heaven for his share, so *Cham* had *Africa*, where heaven is most predominant, lying under the eccliptick line, in which the Sun moveth, having him and other starrs perpendicularly over their heads; *Ham* then is the same that *Hammon*, which was the name that the Egyptians gave to *Jupiter*; and by *Alexander Polyhistor*, who lived in *Egypt* under *Ptolemæus*, *Africa* is called *Ammonis*, or *Ammonia*; As *Cham* then is the same that *Jupiter Hammon*, so is *Japheth* the same that *Neptune*; *Japheth* signifying dilatation or extending, this being the Epithete of the Sea, which by the Poets is called *Mare latum*, and *Latus Nereus*, and broad-breasted *Neptune*, ἐπ' εὐρέα νῶτα Ἰλιάδ. l. 36  
*Ἰδμείων*, the broad back of the Sea; hence we may see how the Gentiles have abused the true histories of Scripture, with fictions and fables; and because *Noah* did foretell the destruction of all mankind, who were drowned by Water except his three sons, they feigned that *Saturn* devoured all his children, except his three sons, *Jupiter*, *Neptune*, and *Pluto*.

4. Though the wanton Greeks acknowledged *Japetus* to be the first father and founder of their Nation, yet they so despised his age, that they abused his name, to signifie a fool, or an old dotard; Ἰαπετός μωρός ἰαρχαῖος; so *Lucian*, αἰσχαιοί; ἢ τῷ Ἰαπετῷ; so *Aristophanes*: μὴ δὲ Ἰαπετὸν καλεῖσθαι; as if he should say, he did not call him old dotard. Thus old age which ought to be venerable, is by wanton youth slighted and mocked, and yet all desire to be old.

5. By *Japetus* may be meant heaven, and the swift motion of the heaven, whose sons are *Atlas* the axletree upon which the heavens run about, and divides the upper from the lower hemisphere, whose daughters are the *Pleiades* & other stars; his other son is *Hesperus*: for all the stars being parts, may be called the sons of heaven; *Prometheus* and *Epimetheus* may be meant of mans soul, whose original is from heaven: if it be provident, it is called *Prometheus*, if negligent and carelesse, *Epimetheus*, bringing sorrow and repentance with it; and *Atlas* may be called the son of heaven, if we mean the Mountain, because of its vicinity to heaven, for which cause it was thought to support the heaven, *Maximus* *Atlas* *Axem* *bumero* *torquet* *stellis* *ardentibus* *aptum*; and

Αμμῶν.

Αἰγυπῖος

καλεῖται

τὸν Δία.

Herod. in

Euterpe.

εὐρύστες.

v. 36.

Iliad. l. 36

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Suidas

In dialog.

Cupid. &amp;

Jovis in

nubibus.

Virg. Æn.

l. 4.



- he may shew the duty of a good son, who ought to support his old father. 6. *Japetus* had divers sons, two were comforts and helps to him, to wit, *Atlas* and *Hesperus*, the other two brought much sorrow to him, and all mankind, for *Prometheus* stole away the celestial fire, which caused the gods to send many diseases upon them, *Post ignem ætheria domo Sublatum, micies & nova februm terris incubuit cohors*; therefore *Hesiod* calls him ποικίλον, &c. Various, cunning, and deceitful; and as for *Epimetheus*, he calls him a fool; εμαρτίον ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράειν, who from the beginning brought mischief upon men; by which we see, that children prove either the greatest weal or woe to their Parents; and that no man must look to have content and comfort of all his children. *Abraham* had an *Ismael*, *Isaac* an *Esau*, *David* an *Absalom*. 6. *Lucian* brings in old *Japetus*, and old *Saturn* tipling *Nectar* together, and spending their time in telling of old stories: *Saturn* confessing that he was gouty, which gave occasion to the Poets to write, that he was fettered by *Jupiter*, to whom as being younger and more active, he resigned the thunder and kingdom, not troubling himself with hearing of mens prayers, and punishing of offenders with thunder and hail, being a laborious work, and fit for a young god; In this we may see the madness of most old men, giving themselves to tipling, ease, and idleness, neglecting the welfare of the commonwealth, whereof they are parts; for although young men be stronger, yet old men are wiser, *Prudentia senectutis*; and though they cannot, with young *Mariners* climb up the *Masts*, pull in the *Sayls*, hale the *Ropes*, pump the *Ship*, yet they can sit at the stern, and steer the *Ship*, as *Tully* saith: therefore the *Romans* chose old men for their Rulers; and from their age, called them *Senators*: they are then deceived, who think that their youth onely is to be employed in the State, nay, the State stands more in need of old age, then of youth, whose heat and temerity would spoil all, if it were not moderated by the wisdom and gravity of old age, *Temeritas florentis ætatis, prudentia senectutis*.
- Horat. l. i.  
Od. 3.
- In Theog.
- In Saturnal.
- Ζωρότηρον  
πίνων τὸ  
νήκταρ.
- Παλαιὸν  
πρῶτον ἐργά-  
σθαι, καὶ νεώ-  
τερον.
- Cicero de  
Senect.
- Cicero.

## JASON.

**H**E was the son of Aeson: his brother Pelias sent him to Colchis, to fetch from thence the Golden Fleece; who accompanied with forty nine young gallants of Greece, having overcome many dangers, arrived thither in the ship Argus, which was so called from the builder; Jason by the help of Medæa, the King of Colchis his daughter, overcame the fiery-breathed brazen-footed bulls; and cast asleep the watchful Dragon; and so having attained the Golden Fleece, he returned home with it, and married Medæa, whom afterward he repudiated.

## The INTERPRETER.

1. **J**ason, from ἰατρική, which signifieth medicine, or the art of curing diseases; and Medæa from μῆσος, that is, counsel; to shew us, that where health of body is conjoynd to counsel and judgment of minde, there great actions, and brave exploits are atchieved. 2. That a Physitian who would cure a disease, must do nothing without Medæa, that is, without advice or counsel. 3. By Jason's voyage to finde out the golden Fleece, was meant that journey of the Grecians to Colchis; to finde out a golden mine. By the golden Fleece may be understood a book guilded, and covered with a sheeps skins teaching the Philosophers stone, or art of converting metals into gold. That was a long and chargeable voyage; but the pains which our Chymists take to finde out the Philosophers stone, is more tedious, and chargeable: and which is worse, Jason found the golden Fleece; but these men have not yet found, and I believe never shall finde the Philosophers stone. 4. They that with Jason will finde the golden Fleece of honor and immortality, must with him undergo, and overcome all difficulties, dangers and obstacles: he was content to receive correction and instruction from Chiron the Centaure; so must good men be content to submit themselves to those, who scarce deserve the name of men; and to live in holes and caves of the earth, in obscurity, as Jason did in Chirons cave. Jason with his Argonauts were forced to carry their own ship two dayes together on their  
shoulders



shoulders through the deserts of *Lybia*; so good men that aim at eternal honour, must bear courageously the pressures and heavy burthens that are laid upon them. *Jason* passed through, and overcame the daughters of those troublesome rocks called *Symplegades*; so must all good men passe through and overcome the dangerous rocks of pride, lust, anger, covetousness, &c. *Jason* overcame the fiery mouth'd bull; so must all good men overcome the fiery and slanderous tongues of wicked men; and so they must subdue their own fiery lusts and impotent affections. *Jason* mastered the Dragon, and killed the armed men that sprung up of his teeth; so must we subdue malice and envy, and overcome with watching, fasting, and prayer, that old red Dragon the Devil, and destroy all his works in us. 5. We may see how ancient the greedy desire of gold hath been among men, by this voyage of *Jason*, and his *Argonautes*, for the golden fleece, which was performed *anno Mundi*, 2716. and before the building of *Rome*, 920. years: in honour of which expedition, *Charles Duke of Burgundy*, instituted the Order of the *Golden Fleece*. This disease, in the latter age, is come to the height: for now such is *Auri sacra fames*, that men adventure daily beyond *Hercules Pillars*, even to the remotest Indies, for gold: and as if they had not adventured far enough, they are contented to dig down as far as hell for it; and to use *Plinies* phrase, *In sede Manium, opes quarimus*. This made the Americans believe, that gold was the Christians god. 6. The ship in which *Jason* sailed, was taken out of the speaking grove *Dodona*; for the ship spake, and gave good counsel to *Jason*, and his *Argonautes*; that they should avoid the danger they were in, for the murder of *Absyrtus*; and repair to *Circe*, and expiate that murder: such a ship is the Church, in which we are sailing towards heaven; she is a speaking ship; counselling us to avoid danger, to repair to him who is only able to expiate our sins. 7. *Jason* was the type of a good Prince: for he is commended by the Greek Poets for his feature, and stature, and strength of body; for his judgment, valor, and wisdom; for his prudence, and providence; for his piety to *Juno* and *Minerva*; for his eloquence, and vigilancy; all which vertues are requisite in a Prince, who ought to be *Jason*, that is whole, or sound in body and minde;

mind, he should be married to *Medea*, that is, judgement and counsell; he should be careful with *Jason* to avoid the inchanting songs of the *Syrens*, that is, parasites and flatterers he ought to be like both to *Mars* and *Apollo*; that is, be both a good souldier, and a wise man; full of Majesty, as the golden Sun is full of glory, as *Orpheus* describes *Jason*.

## JANUS.

**H**E was the first King of Italy: he received Saturn when he fled from his son Jupiter, and learned of him the art of husbandry, and coining of money; which had on the one side the picture of the ship in which Saturn was brought to Italy; and on the other a head with two faces. To shew his gratitude to Saturn, he bestowed the one half of his Kingdom upon him.

### The INTERPRETER.

1. **J**anus is thought to be the same with *Noah*, for he is so called from the Hebrew *Jain*, vine, because he taught men to plant vineyards: and is said to have two faces, because he saw two worlds, one before another after the flood: he was also a Law-giver, and lived in the golden age of the world; and the first that taught Navigation, as the ship on his coin sheweth. 2. *Macrobius* by *Janus* understands the sun; therefore the Gentiles made him the keeper of the four doores of Heaven, to wit, the Eastern and Spring, out of which he seems to come: and the Western and Winter into which he seems to go, when he moves from us. They gave him two faces, because the Sun seeth as well backward as forward; and they put in one of his hands a Scepter, in the other a Key, to shew both his dominion over the world, and that by his light he openeth it in the morning, and shuts it up again in the evening. 3. *Janus* is said to be the first that taught men religion; to build Temples, to offer sacrifice and prayers: therefore perhaps they made him the god of gates and doors, to shew that religion is the door of heaven, and prayer the key to let us in; and as they made him the god of doors, so they make him to



be the same with *Portunus*, the God of Sea-ports and harbours to teach us, as I suppose, that prayer is the safest harbour to an afflicted conscience, and the best porter or door-keeper of our houses; so that without this *Janitor* we should neither go out, or in: *Hierom* tells us, *Egredientes de hospitio armet oratio: regredientibus de plateâ occurrat oratio*: So that this one porter is better then all the door-keeping gods amongst the Romans, to wit, *Janus* the god of gates, *Forulus* of doors, *Limentius* of thresholds, and *Carna* or *Cardinea*, the Nymph or goddess of hindges. 8 *Janus* married with *Carne* the goddess of Bowels: this may very fitly (as I think) teach us, that prayer or devotion must be joined with the works of mercy, for if prayer be the key, doubtless mercy is the lock, and without these two we can have no access into heaven. What is prayer without bowels of mercy, but like a key without a lock, or like *Janus* without *Carne*?

5. *Ianus* his two faces may signifie the two chief seasons of the year, to wit, the Spring, and the Winter; therefore one of the faces looked young and chearful, the other old and sad; or they signifie the two kinds of life which he lived; the one rude, the other civil; or the knowledge and providence of Princes; for not onely must they be skilfull in the Histories of times past, but also they must have a forecast and eye unto the things that may, or shall come to pass; they must have for their companions *Antevorta* and *Postvorta*, as the old gods had. 6. Sometimes *Ianus* had but two faces sometimes four; by this they signified that the world that was represented by *Ianus*, had four parts; but two chief, to wit, the East and West; or that the year had four seasons, whereof the Summer and Winter were the two principal. But. *St. Austin* laughs at them who gave him so many faces, and but one power; *faciem duplam, sed potestatem dimidiam*, *De Civit. Dei. lib. 7. cap. 7.* for they made him onely the god of initiation, but they made another god for termination, which was called *Terminus*; but we are taught that the true god who by his power gave the world its beginning, will by the same power dissolve and finish it; so that he alone is to the world both *Ianus* and *Terminus*, the *Alpha* and *Omega* of all things. Many men are like *Janus* with two faces, one towards heaven, another towards earth;

with

with a youthfull and smiling countenance, they look upon the world; but with a sower face, upon heavenly things. Such men are not fit for heaven, for they cannot serve two Masters; neither must they look back, if they put their hand to their plow. If their hearts be fixed on *Janus*, which was that place in *Rome*, where the money changers dwelt, that is, if they love the World, they cannot love Heaven. 8. In time of Peace the Temple of *Janus* was shut, in time of War it stood open; *Numa* appointed it should be so, because once the gate was opened by strength of Water, that suddenly issued thence, when the Romans were at war with their enemies; so in time of their wars they still open *Janus*, as expecting his aid. But in our wars it is quite otherwise; for our temples are either shut up, or pulled down, religion banished, the Priests silenced. 9. By the Image of *Janus* there was placed a Serpent biting his tail, by which they intimated how the year returns still in it selfe, beginning where it ends; but I would have all men learn from hence, not only the wisdom of the Serpent in generall, but the posture of this Serpent in particular, to wit, to hold their tail in their mouth: that is, to be still talking and thinking of their end.

•IRIS, See JUNO.

ICARIUS.

**H**E was the Son of *Oebalus*, and Father of *Erigone*, who having received from *Bacchus* a bottle of wine, that he might shew the use of it to men; he went and presented it to the Attick shepherds, who being very hot and thirsty drank so largely of it, that they first fell a sleep, and grew very sick upon it; they thinking he had poisoned them, murdered him, and flung him in a well, his little bitch being with him ran home and caught *Erigone* by her garment, and conducted her to the well; she finding her Father murdered, and cursing the murderers hanged herself, the bitch *Mæra* also pined away with grief. Jupiter pitying this dolefull accident, placed the Bitch, *Icarius*, and *Erigone* in Heaven: whence we have the Dog-star, the constellation called *Bootes*, and *Virgo*.

*Lucian. in dial. Jovis.*  
*Jun. & in Nigrin.*  
*Hygin. l. 2. Astron.*  
*Plutarch. in Paral.*



## The INTERPRÉTÉR.

1. **H**yginius writes, that some of these Attick Shepherds were not sick at all by drinking this wine, but were the more cheerfull and refreshed by it, therefore they inquired for him to thank him; but understanding he was murdered, they run a way into the Island of the Ætolians, out of fear: This shews the nature of a guilty Conscience, and of the divers effects of wine, being moderately and immoderately taken: Wine is the comforter of the heart, the strengthner of the body, the chearer of the spirits, the helper of the stomach, being used with moderation; otherwise, there is no such poison as wine, nor the cause of more mischief, both in the Body Politick and Natural. 2. He was buried under a tree, upon which tree his Daughter hanged herself for grief, offering herself as a Sacrifice to her Fathers Ghost; where we may see the impotency and violence of womens passions; but we Christians have learned moderation, patience in the loss of our friends; for we know death destroyeth the Body not the Soul, and our friends are not lost, but sent to heaven before us; therefore let us not weep, as they do that want hope. 3. Though it be not lawful to use imprecations, because we should leave revenge to God, yet many times God heareth imprecations, that he might thereby punish sin; *Erygone* prayed, when she was to hang herself, that the Athenian Virgins might dy the same death; and it is written that many of them did hang themselves; this God permitted to let us see how much he abhorreth murder, and how severely he punishes it; and that we should be loath to incur the curses of any. 4. This punishment also these Countries suffered for this murder, that upon the rising of the Dog star, diseases, infections, and mortality did rage among men, beasts, and plants; therefore the people were forced to expiate this murder, and to pray to *Jupiter* that he would ease them of this plague, who therefore every year, about the rising of the Dog star, sends cold winds called *Etesiae*, which mitigate the heat of that star: By this, we may see how God tempers Justice with Mercy; for if it were not for these anniversary winds at that

that time, all things would be scorched and burned; therefore the Island *Ceos* or *Cos*, which some call *Ceo* and *Cio*, near *Attica* is so called from burning, for this Island entertained these murtherers, and therefore was most visited with his pestiferous breath, till *Aristæus* the King thereof obtained those winds from *Jupiter*, as *Apollonius* sheweth; *ἡλιαὶ ἐκ τοῦ ἑλίου ἐκ τῆς ἡλίου* &c. So *Theophrastus* οἱ ὅς ἐστιν αἱ πνεύματα αἵτις ἐκ τῆς ἡλίου ἐκ τῆς ἡλίου &c. These breaths being sent from *Jupiter*, refresh the earth, saith *Apollon.* & if at any time they fail, saith *Theophrastus*, *Aristæus*, by sacrificing to *Jupiter*, calls them back again. Now these winds are Northern for the most part: yet in *Spain* and *Asia*, they are Eastern, saith *Pliny*; in *Portus* they blow from the North, in other Countrys from the South; In *Gascoign*, as *Scaliger* observeth, they blow from the South, and in that Country these winds are pernicious; but because the Northern winds are more frequent than in other places, *Lucretius* calls them *Etesia flabra aquilonum*, and so *Aratus* out of *Amphianus* the Tragedian tells us, that *Aquilo* sent his Sons, to mitigate the Dogs raging heat, which was in love with *Dolera*. 5. *Aratus* saith, that the Bitch *Neæra* or *Mæra*, as some call her, was so affectionate to her Master *Icarius*, and his Daughter *Erygone*, that she revealed by her howling, her Masters death, and she died at the feet of *Erygone*, when she hanged her self; the fidelity of dogs, and their affections to their Masters is almost incredible, if it were not recorded by Writers of good credit; as *Scaliger*, who writes of that French dog, who both watched his Masters body being murdered, and fought with the murtherer: it is strange that *Pierius* records out of ancient Authors, of dogs bred in the Temple of *Minerva*, which were milde & gentle to the Græcians; but fierce and savage, to the Barbarians. *Pliny* tells us of Dogs, that have been sent out in a warlike manner to fight for their Masters: the like is recorded by *Strabo*, of the old *Gauls*, who taught their Dogs to fight for them and *Alexander* ab *Alexandro*, of divers dangers, which King *Masiniſſa* escaped, and obtained divers victories by the help of his dogs, all which may condemn the treachery of man to man. 6. Here also we may see the ingratitude of man to man in these *Atticks*; *Bacchus* was honored as a god

ἡλιαὶ  
vel  
ἡλιαὶ

L. 2. *Arga.*  
l. de ventis  
p. 405.

L. 2. *hist.*  
nat.  
*Exerc.* 47.

Lib. 5. de  
nat. rer.  
In *Phæ-*  
*nom.*

*Exercit.*

202. 6.

In *E. erog.*  
l. 5.

L. 8 c. 40.

L. 1. c. 3.



for teaching men to plant Grapes, and to make wine, which in regard of its excellent use, is one of Gods great blessings; but *Icarus* is murdered for the same benefit and for his endeavor to do them good. There is no creature so ingratefull as Man, nor any men worse rewarded then *they*, who have done most service to the Commonwealth; *Durum dictu, sed dicendum: Animal homine ingratius nullum est.*

Petrarch.

ICARIUS, See DEDALUS.

INO, MATUTA, LEUCOTHEA.

Hygin. l. 1. **S** He was the Daughter of Cadmus and Harmonia; and  
 Ovid. l. 4. Nurse to father Liber; Athamas King of Thebes married  
 Nat. Com. her; his other wife being gone from him, to live alone in the  
 l. 7. c. 4. Woods: Ino like a Step-mother did so vex her Husbands two  
 Hesiod. in Sons Phrixus and Helles, that they were forced to fly away  
 Theog. upon the golden Ram; Juno, being vexed at this, sent the Furies  
 Apollodor. to vex Athamas; who, growing distracted, thought his wife Ino  
 Pausan. in had been a Lioness, and her two Sons, her whelps; who hav-  
 Corinth. ing caught Learchus, one of them, dashed out his brains against  
 Homer. a rock, and was about to have done the like to his Wife; but she  
 Pindar. with her other Son Melicertes escaped and ran into the Sea,  
 Lactan. where she was turned into a Sea-goddess, called Matura in  
 Latin, *Λευκοθεα* in Greek; and Melicertes into the god Palæ-  
 mon or Portunus, whose Feasts was called Portunalia.

The INTERPRETER.

**J**uno hated all the Thebans for *Bacchus* his sake, because he was a Theban; and therefore to plague them, she gave them a mad King; than the which, no greater affliction can befall a Kingdome; neither were the Thebans in worse case, that had such a mad King, then they, and the other Gentiles that worshipped such a malicious goddess. 1. Ino was called *Matuta*, and *Leucothea*; because, as they held her a goddess of the Sea, so they made her a goddess of the morning, perhaps because the morning seems to rise out of the Sea; they held also that she used to appease storms, because the winds, which rage in the night, use to fall

fall and fettle towards the morning, therefore she is called by *Orpheus*, διὸτ' σωτηρεῖα μέγιστη, the great preserver of mankind; and because, after a calm night, the winds most commonly use to rise in the morning, and stirre the Seas, therefore she and her son *Palemon* are said to fall into the Sea. 3. *Ino* is hated of *Juno*, for her goodness and kindness in nursing *Bacchus*, yet for all her hatred she is honoured by marrying with a King; she is honoured with divine honors after death; so is her son *Melicertes*, who was made a sea-god; and to his memory as well as to *Neptunes*, the Isthmian games were instituted, because his body was carried by a Dolphin to the Peloponnesian *Isthmus*, and the country was plagued for neglecting to bury it, which at last they did with much honour; thus God will not suffer goodnesse, and the works of charity to be long unrewarded, though for a while they be envied and persecuted; for the Corinthians were forced to institute those honourable and funerall games every third year; and because a bull was there sacrificed to *Neptune*, that trinnenial solemnity is called by *Pindarus*, τεῖσιν ἐπὶ ταυροφόνῳ, though *Pliny* will have it to be kept every fifth year only. If then *Ino* had the honour after all her sufferings to be ὁμοθαλάμῳ Νηηίδων, or bedfellows of the sea Nymphs, as *Pindarus* calls them; the servants of Christ need not doubt after all their afflictions to sit down with *Abraham*, *Isaac*, and *Jacob*, in the kingdom of God. 4. In the person of *Cadmus*, and his three daughters, we may see what trust is to be given to worldly happiness: for he having mastered all the difficulties he encountered with in seeking out *Europa*, having his wife *Harmonia* bestowed upon him, by *Jupiter* himself, whose wedding was honoured with the presence of the chief gods who bestowed rich gifts upon the new wedded couple: yet he was so crossed in his three daughters, that *Ino* and *Agave* run mad; the one murdered and tore in pieces her son *Melicertes*, as *Pindarus* sheweth, and the other *Pentheus*; as for *Semele* the third, she plaid the adulteress with *Jupiter*, and at last was killed with his thunder, thus, as *Pindarus* saith, αἰὼν ἀσφάδης ἐκ ἐγέρει' ἔτ' Πηλεῖ, ἔτι ἀντιδίῳ Κρόνου, a sure & inoffensive life did neither befall *Peleus*, nor divine *Cadmus*; and surely if we truly look upon worldly happiness, we shall find that there is

In Hymn.

Μεγαρεῖς

Συοῖαν

ἀγνῆται

ἱεῖ.

Ino hono-

ratur sa-

cris quot-

annis.

Paus. l. i.

Attic.

Lachryma-

bilis Isth-

mus Stati-

us, Syl. 2.

Nemeor.

Od. 6.

Pythior.

Od. 11.

Pythior.

Od. 3.



in it more gaul then honey. 6. Whereas *Ino*, after all her happiness made such a pitiful end, as to drown her self and childe, we may learn to carry our selves with moderation in our prosperity: for no man knows what shall be his end, or what death he shall die; *Nescia mens hominum fati sortisque futurae*; and as *Pindarus* saith, speaking of the same *Ino*, and her end, *ἄπο τῆς γένεως πῶς ἐν θανάτῳ*, no mortal man knoweth the bound or end of death; *Nescis quid serus vespere vehat*. In *Homer*, *Ino* or *Leucothea*, so called from the white colour of the waves, counselleth *Ulysses* to leave the ship, and trust himself to swimming; she promiseth her assistance, and presenteth him with an immortal ribbon to gird about his pappes, *κρήδεμνον ἀμβροτον ὑπὸ σέρον*: but he refuseth to leave the ship, till it was all broken in pieces, and than he makes use of a plank. The Church of Christ is the ship, which we must not leave: for the world is a sea. in which they are apt to be drowned eternally, that leave this ship; but when the Church is torn in pieces by Schisms and Heresies, we must not so leave it, as not to hold close to a plank; two or three gathered together in the name of Christ is a plank of the ship, and then we shall not need to doubt of Gods assistance, who will keep us from drowning, if we keep about us the ribbon, or band of unity and love, and if we hold fast by him, whose ways are in the sea, and his paths in the deep waters, who walked himself upon the sea, and sustained *Peter* by the hand, and kept him from sinking. 6. *Pausanias* tells us, that *Ino* had a temple, and oracle, in which the Gentiles used to sleep, and by dreams to know future events: this custom was usually among them in the night chiefly, because then they held that their gods used to converse with men upon the earth; indeed their gods were gods of darkness, and therefore they chose to converse with men in the time of darkness; they that were sick used to sleep in the temple of *Æsculapius*, thinking thereby to recover their health, *ἐνθα οἱ οἰκίται τῷ θεῷ καθύδουσαν*; So *Plautus*, *Hic leno ægrotus incubat in Æsculapii templo*; they that desired to be Poets, slept upon *Parnassus*; *Nec in bicipiti somnasse Parnasso memini*. *Latinus* went to the Oracle of his father *Faunus*, and there slept; *Pellibus incubuit stratis, somnosq; petivit*; and because they used to sleep upon skins, the

Latine

*Virgil.*  
*Æn.* 10.

*Olymp.*  
*Od.* 2.

*Odys.* 1. 5.

*ἱερὸν καὶ  
μαρτυρίον.*  
in *Lacon*.

*Pausan.* in  
*Corin.*

In *Curcu.*

*Act.* 1. sc. 1.

*Persius* in  
*Prol.*

*Virg.* 7.

*Æn.*

Latin word *dormire* *ὑπνός* & *ὑπναιῶν*: So the Priests of *Dona*, where called *ὑπναιῶν*, sleepers or lyers on the ground: Thus the devil is Gods Ape, who because he did appear sometimes unto holy men in dreams; therefore he will also deliver his Oracles, by his dreaming Priests to confirm superstition and errors. 8. The same *Pausanias* tells us, that there was a certain Lake dedicated to *Ino*, at which people used to meet upon her festival day, and flung in pieces of bread; if the bread sunk, they held it a good sign, and that the goddess was pleased with them, but if the bread swimm'd they held it ominous and dismal; this is that slavish fear in which Satan did keep the Gentiles; for this was either sorcery or an illusion of the eye, or else there might be a naturall cause of this; for sometimes vapours might arise, or strong breaths, out of the pores or cavernosities of the earth, or spongy ground of the Lake, which might bear up the bread sometimes, that it sunk not; this is the reason, that heavy bodies will not sink in the Asphaltite, or dead Sea of *Sodome*. Some use to try Witches by flinging them in the water; if they swim they are Witches, but not if they sink. I think, this is a weak way to finde them out, for some bodies are more active, and fuller of nimble spirits, than others, who are more lumpish and heavy, and therefore apter to sink. 9. The Gentiles used to change the names of those whom they had deified; thus *Romulus* after his death was called *Quirinus*; *Leda*, *Nemesis*; *Circe*, *Mirina*; *Ino*, *Leucothea* and *Maula*; So *Melicertes* was called *Palæmon* and *Portunus*; this custome it seems the Church of *Rome* hath borrowed from the Gentiles, as they have done many other of their Ceremonies, to give new names to their Popes when they are created, and as it were deified; to this custome also the Scripture alludeth, when Christ promiseth to the Church of *Pergamus*, a stone and a new name written in it. It had been well for Christendome, if Popes when they receive new names, would also receive new hearts, and become new men, shaking off the old man, and the works thereof. 10. *Plutarch* writes, that because *Ino* was so charitable, as to nurse her sister *Semeles* Child, she being dead, the Romans celebrated her festivals, in which the women went about carrying their Sisters Children at their breasts, and

Hemicubæ

ἱερὸν Ἰνῆς

καὶ ὑπναιῶν

ὑπναιῶν, &amp;c.

in Lacon-

nic.

ἱερὸν Ἰνῆς

καὶ ὑπναιῶν

I actan. de

fals. rel. l.

c. 2.

Rev. 2. 17.

De frat. 2.

more.



2. Rhetor.

and not their own. I wish there were the same charity and piety among our christian Matrons, who are so far from nursing their sisters children, that they scorn to nurse their own, shewing themselves to be but half mothers, and more unnatural to their young ones, then savage beasts. 11. *Zeno Eleates* in *Aristotle*, being asked, whether they should sacrifice to *Ino*, in a mournful manner, answered, that if she was a goddesse they should not mourn; If a Woman, they should not offer sacrifice to her; I wish they would consider this, that deific, and yet mourn for the departed Saints: they are men, therefore should not receive divine honor; and because they are blessed, therefore should not be bemoaned.

## IO Or ISIS.

**S**HE was the Daughter of the River *Inachus*, whom *Jupiter* loved, and that *Juno* might not suspect it, he turned *Io* to a Cow, which *Juno* begged of *Jupiter*, and delivered her to be kept by the hundred eyed *Argus*, whom *Mercury* by *Jupiter*'s command killed: and *Juno* in revenge, sent a Gad-bee to sting her, which made *Io* run mad up and down the world, til she came to *Egypt*; where she recovered her own shape again, and was there called *Isis*, and married to *Osiris*; after her death, she was deified by the *Egyptians*, who used to sacrifice a goose to her.

## THE INTERPRETER.

1. **I**O was married to one whose name was *Bull*: or she was carried from *Argos* to *Egypt*, in the ship called the *Bul*; hence arose the fiction of *Io* become a Cow. 2. Because the Cow in respect of her benefit to mankind, was by the *Egyptians* worshipped for their god: and *Io* after her death was worshipped by the *Egyptians*: hence arose the fable of *Io*'s being turned to a Cow. 3. *Io* or *Isis* did not only first bring unto *Egypt* husbandry, or the way of sowing and reaping of corn. but also Arts and Laws: therefore she was first

first worshipped in *Egypt*, then at *Rome*, who erected a temple to her, in *Campus Martius*; and amongst the Germans also before Christianity was planted among them; and because she was carried to *Egypt* in a ship, they made her a goddess over the winds and Seas and reserved her hairs at *Memphis* as a sacred relique, and dedicated a holy day yearly to the honour of the ship that carried her; Against this idolatry of *Isis* and of others; *S. Austin* disputes learnedly in his books of the *City of God*, lib. 1. c. 27. l. 18. c. 37. & c. 3. *Laëtantius de falsa religione*, l. 8. c. 11. *Eusebius* in his books of the preparation of the Gospel; and others. 4. By *Isis* may be meant the Genius or nature of the soil of *Egypt*; as her picture sheweth, which moveth a timbrel with her right hand shewing thereby the coming of *Nilus*; and holdeth a bucket in the left hand, signifying a repletion of all the channels; for *Isis* in the Egyptian tongue signifieth earth, as *Vives* sheweth in his notes upon *Austins City of God* l. 18. c. 3. out of *Servius* upon *Virgil*. 5. *Tertullian* in his Apologeticke against the Gentiles, shews how unsettled the Romans were in the Gentile religion; for they admitted the worship of *Osiris* and *Isis*, then overthrew their altars, under *Piso* and *Gabinus*, and cast them out of the *Capitoll*; and then admitted them again into their City: this is the condition of men without Christ, still wavering, and unsettled in religion. 6. Neer to the image of *Isis* and *Osiris*, which is the same with *Serapis*, stood the image of *Harpocrates*, the god of silence, whom they held to be their son. intimating, that the secrets of their religion must not be divulged, but that the Priests should be silent. Doubtless this shewed the vileness of that religion, which was afraid to come unto the light. 7. Some take *Isis* for *Iuno*, and *Osiris* for *Iupiter*, called also *Ammon*; others by *Isis* think *Ceres* is meant, and so understand the earth: which *Iupiter* or the heaven loveth by its continual embracements and influence; the turning of *Isis* into a cow, is to shew us the benefit we receive by the earth, in that she both supports us, and feeds us; in that they say she was the daughter of *Inachus* the river, they shewed by this, that they were of *Thales* his mind, in making water the original of all things; By many-eyed *Argus* that kept her, they meant the starry heaven that encompasseth her:



her: the half of whose eyes are asleep, the other half awake; because whilst the stars are seen in one hemisphere, they are not seen in the other. By *Isis* assuming her own shape again in *Egypt*, is meant (as I suppose) that the earth re-assumes its ancient shape and beauty upon the receding of *Nilus*, whose overflowing took away the shape of the earth: and turned *Isis* to a cow, that is, made *Egypt* fertile both in pasture, cattle, and grain. 8. I think by *Isis* is meant the Moon, which is called the daughter of the river, because the Moon is Mistress of the night, which is the moistest time; and of waters also, and all moist bodies. *Jupiter* is in love with her, because the heaven embraceth the orb of the Moon, and the sun once a month is conjoined to her; and *Argus*, that is, the starry heaven doth keep her in that she being in the lowest sphere is encompassed by the greater & higher, which *Argus* is killed by *Mercury* because the Sun takes away the sight of the stars. The turning of *Isis* to a cow by reason of *Juno* shewes that the Moon is horned shortly after the conjunction; and so she appears to us, if *Juno*, that's the Air, be clear. But she re-assumed her form again when she came to *Egypt*. because the Egyptians made her a goddess, and worshipped her in the form of a woman: her travelling through the world, shews her wandering motion without the ecliptick, sometimes to the North, sometimes towards the South. 9. *Mercury* killing of *Argus*, may be understood thus; that the most vigilant and prudent men are oftentimes mastered by an eloquent and cunning tongue. 20. *Io* was turned into a cow by *Jupiter*, and delivered to *Juno*: so many men by Gods permission, degenerate into bestial affections, and are made slaves to *Juno*, that is to their wealth; and are made subject to many-eyed *Argus*, that is to watching and continual cares: until *Mercury*, that is, the preaching of Gods word kill these cares and bestial affections: then the stinging Bee of their guilty conscience drives them to repentance, and so they receive their old shape again, and become more wise and holy then before; and by repentance and holiness are made though not Gods, yet the sons of God. 11. To *Isis* was dedicated the Garland of corn-ears, which garland was in chiefest esteem among the Romans: her Priests were clothed

cloathed in white linnen, and had their beards and heads shaved, as *Tertullian* shews, in *lib. de Spectac.* They were also initiated by water and blood; and used to worship her in the form of a dogs head; which by *Virgil*, *Æn.* 8. is called *Latrator Anubis*. All these may signifie the qualities and effects of the Moon; for in the night-time when she shines, the harvest people work hardest in hot countries, when they cannot work by day; therefore the Garlands of corn ears were dedicated to her: the white linnen represented the Moons white colour; the shavings of the hairs away, shewed the smoothness of the Moon, for she looks not so rugged with beams as the Sun: the initiation by water and blood, may represent her white and red colours which she hath, for she is red in the horizon, white in the meridian: or it may shew the power she hath over waters, and the blood of living creatures: the Dog and Goose were thought fittest creatures to be dedicated to her, because these are most watchful in the night, the time of the Moons dominion. 12. *Isis* so called by the Egyptians, and *Jo* by the Greeks, was cloathed in white, as *Apuleius* sheweth, *lib.* 11. sometimes in red, and sometimes in a black garment; by which they intimated, that the Moon looked white in clear weather; but red against winde:

— *Vento semper rubet aurea Phæbe;*

her black garment was to represent her dusky colour after the change, and in her eclipse. 13. The Egyptians placed the Image of *Sphinx* in the porch of *Isis* temple, partly to shew, that the misteries of religion were not to be divulged among the vulgar but enigmatically; and partly to shew, that the causes of the variations, and many motions of the Moon, are not known to us, no more then the riddles of *Sphinx* were to the vulgar people.



## IPHIGENIA.

**S**He was the daughter of Agamemnon and Clytemnesta: he having hurt one day as he was hunting, Diana's Stag; she was so offended therewith, that she kept the Grecians with contrary windes in Aulis; the Oracle being consulted; it was answered that the goddesse could not be appeased, but by the death of Iphigenia; Ulysses undertaking this, went and brought away Iphigenia from her mother to Aulis, under pretence that she was to be married to Achilles: being brought to the Altar, and ready to be sacrificed, Diana took pity on her, and presented a Doe in her stead, and then conveighed her away to the country Taurica, and by Thoas the King thereof; she was made priestesse of all humane sacrifices; her brother Orestes being mad, and coming thither, was appointed by Thoas to be sacrificed; but being known by his sister, was delivered, and they both escaped away together by sea.

## The INTERPRETER.

**I**His story doubtless is stoln out of Genesis, where Abraham is commanded by God to sacrifice Isaac; not that he delights in humane sacrifices, but because he would trie his faith and obedience: therefore God never permitted the sacrifice of men, except only of his own Son, whom he gave up to the death of the cross for us all, seeing there was no other means to satisfie Gods infinite anger, nor to expiate the sins of the world, but by the offering of that immaculate Lamb. But Satan that murderer from the beginning, hath been worshipped where ever his dominion is, with humane blood; so that the Phoenicians and Africans used to offer men-sacrifices till the dayes of Tiberius; who hanged up all their Priests. And the ancient Gauls were wont to sacrifice men to Mercury; and even in the dayes of Tertullian, Eusebius, and Lactantius; these human sacrifices were performed in private to Jupiter Latialis; and Faunus instituted such cruel sacrifices, to the honour of his grandfather Saturn, till Hercules told the Italians, that the Oracle commanded to offer lights to Saturn, not men, although the word was signifieth both, by the ambiguity of which word

Hyg. l. 1. c. 98. & 120.  
Ovid. in Metam.  
Eurip. in Iphig.  
Virg. Aen. 2. Sen. in Agam.  
Dictys Cretens. l. 1.  
Bell. Troj.

Plin. l. 36.  
Lactan l. 1.  
Plato in minor.  
Euseb. de prep. evan.  
Dion. l. 20.  
Biblioth.  
Tertullian  
Macrobi.  
Dionysius,  
Plutarch.  
&c.

word they were deceived, so that afterward they used every year, in *May*, by their Priests and vestal Nunnes, to fling over the bridge *Milvius* 30. Images of Græcians; and yet, at this day, among the Americans they used such bloody sacrifices, till the Spaniard subdued them, as *Acosta* sheweth; *Acost. in hist. Amer.* how much then are we bound to God, who hath delivered us from such bloody altars, and such cruell gods, whom nothing will content but the blood of men, women, and children? *Neptune* would not be appeased till *Idomeneus* had sacrificed his own son: in *Albania* where they worshipped the Moon, they were taught by the bloody Priests, to sacrifice men to her; and such was the cruelty of the people of *Sardus*, that they used to the honour of their gods, to beat their old Parents, when they came to be 70 years old, and then break their necks, by flinging them down from a rock; and this barbarous cruelty they performed with laughing and merriment, whence arose the Proverb, *Risus Sardonicus*: but *Erasmus* thinks, that the Parents themselves did laugh, as *In Adag.* thinking it an honour thus to die; such was the cruelty of *Diana Taurica*, that she would have all strangers sacrificed to her, even such as had made shipwrack; so there was more mercy in the sea, then in her: and though the *Lacedemonians* was the best governed state in *Greece*, yet they gave way to this barbarous and horrid sacrificing of men. 2. These bloody gods would seem to be merciful, in saving *Iphigenia* from death, and in substituting a Doe in stead of her; but this was damnable hypocrisie, as *Gregory Nazianzen* sheweth: *Nazian. Orat. 20.* for this mercy was, to open a gate for greater cruelty; they would save her, that she might murder others: *ἡ δὲ θεὸς ἐν ἰδίῳ οὐκ ἐπὶ σωζέει παρθέρον ἵνα ξένοισιν ἴκῃ;* they had been better to have murdered her, then reserve her to murder strangers; but we see the mercies of the wicked are cruel: yet she ordered the matter so, that she made an escape, and stole away the Image of *Diana*, that there might be no more occasion of such cruelty; for which cause perhaps it was, *In Achaia* that she had an Image and chappel dedicated to her, as *Pausanias* thinks; and because she hid *Diana's* image in a bundle of wood; it was called *Effigies Dianæ Fuscæ* *Fiscelidis*; and the cruel King *Thoas*, who had sacrificed so many men, was at last sacrificed himself by *Iphigenia*; *Nec enim lex justior ulla,* *Quam*



*Quam necis artifices, arte perire sua.* 3. *Lucretius* accuseth religion as being the cause of so much abominable wickedness, as that *Agamemnon* a father, should butcher his own daughter, whom he calls *Iphianissa*.

*Lucr. de  
rer. Nat.  
lib. 1.*

*Religio peperit scelerosa atque impia facta,  
Aulide quo pacto Triviai virginis aram?  
Iphianissai turparunt sanguine fædo  
Ductores Danaum delecti, prima virorum, &c.  
Tantum religio potuit suadere malorum.*

*Pythar.  
Ode. 11.*

But it's no wonder he inveighs against religion, who was a professed Atheist; it was not religion but the name of religion, (which is a cloak for all knavery) that was the cause of this murther; for Satan, though an angel of darkness, yet can transform himself into an Angel of light, and so from the beginning hath deluded and ruined the greatest part of mankind, under the specious name and pretence of religion; whereas, the chief end and intent of true religion is, to save man, not to destroy him; Religion then is no more the cause of Wars, Cruelty, Murther, and other wickedness, then Christ, who is the Prince of Peace, is the cause of so much debate in the world. 4. *Pindarus* doubts whether *Agamemnon* sacrificed his daughter for the safety of his ships, or, because he had found her playing the adulteresse, and therefore killed her, to prevent her husband, who would have been her executioner, if he had found her *ἐν ἱερῷ λέχῳ* *ἐκκαλιζομένην*, playing the wanton heifer in another mans bed. I confess, if *Agamemnon*, as a King or Judge executed his daughter *Iphigenia*, for her adultery, he did that which in justice he was bound to do: for the Magistrate beareth not the sword in vain; otherwise, as a private father, he could not kill his daughter, much lesse could a private husband murther his wife for adultery, however the Romans for a while allowed it. 5. *Pausanias* thinks that *Iphigenia* was not the daughter of *Agamemnon* and *Clytemnestra*, but of *Theseus* and *Helena*; and if this be so, we may see an evident passage of Gods justice upon *Helena*, in her daughter; for she, who by her adultery had sacrificed so many mens lives, to the fury of a ten years War, hath her own daughter offered up in a sacrifice, by her own country men; thus God visits the iniquity of the Parents upon the Children.

*In Corin.  
Plutarch.  
in Thes.  
Isocr. de  
Helena.*

6. *Juvenal*

6. *Juvenal* tells us, that at *Rome* there were some, who for the love of money, or an inheritance, would not stick to sacrifice their daughter, as *Agamemnon* did *Iphigenia* for the safety of his ships,

— — — *Si qua est nubilis illi  
Iphigeneia domi, dabit hanc altaribus, etsi  
Non sperat tragica furtiva piacula cervæ*

Satyr. 12

But what needs he wonder so at this, when as there have bin in all ages, and are in this, as many as ever were in any age, who sacrifice their souls to the devil for money, which ought to be dearer to them then any daughter? We think *Diana* was a cruel goddesse, who was content with no other sacrifices, but those of men, and yet it was their bloud onely she desired; but Satan will be content with nothing till he have our souls: we abhor *Agamemnon* as a monster, and an unnatural father, who would be the Butcher of his own daughter, therefore that Painter who covered his face with a vail did well, shewing that he vvas not worthy vvhose eyes might behold the light; but far greater monsters are they, vvhose are content to part with their own souls, and the souls of their children to Satan, for the transitory goods of this life. 7. *Iphigenia* vvas not sacrificed, but the Doe, yet she is said to be sacrificed, and her bloud was said to be offered, because she vvas appointed and destinated for the sacrifice; she was then sacrificed by deputation or representation; So *Virgil* is to be understood in this verse.

Supplic  
Sporus  
vols Eurip

Hostia suc-  
cedanea.

*Sanguine placâstis ventos & virgine cæsa.*

So in *Festus* the sheep vvhich vvas sacrificed instead of a Doe is called *Cervaria*; vvhose then should there be any cavil about the words of Christ, speaking of the bread, *this is my body which is given for you?* and of the vvine, *this is my blood which is shed for you?* for though the Doe be called the Virgin, yet no man will say that the Doe was *Iphigenia* by transubstantiation, but by representation onely; so is the bread Christs body, not carnally, but mystically; and such sacramental speeches are frequent every where, both in sacred and profane writers.



## IPHIS.

Ovid.  
Met. 14.

**H**E was a beautiful youth, who being in love with the maid Anaxarete, was despised of her; which he took so impatiently, that he hanged himself: when his body was carried abroad to be buried, Anaxarete looked out at a window, and with immovable eyes did look upon it, so she was turned into a stone; there was also a maid of this name, who upon the day of marriage was turned into a man, by the prayers of her mother Theletusa, who to this purpose implored the help of Isis.

## The INTERPRETER.

Στὴν ἀγ-  
χῆ.  
Soph.  
Euripid.

1. **H**ere we may see the impotent passions of young men, by which they are carried headlong to their own destruction; neither is it otherwise, where reason doth not sit at the stern, and rule the reins; and as all passions are violent, so none more then that of love, which by Sophocles is said to command the gods themselves, even Jupiter who commands all things else, *ὁ δὲ πῶς μὲν ἐμὸν δαυμόνον ἔχει καὶ τὸν θεόν, καί οἱ οὐδὲ δέλαται;* Its no wonder then that love subdues mortal men, whereas he brags of four chief gods subdued by him.

*Sol calet igne meo, flagrat Neptunus in undis,  
Pensa dedi Alcidae, Bacchum servire coegi.*

ἠνδραμει-  
των.

Teren. in  
Eunuch.  
Virg.  
Æn. 4.

Therefore, not without cause is love called by the Poets, a Tyrant, the universal conquerer, a fury, drunkenness, a fire, a plague, blinde, a slavery, a sickness, a cruell, bitter, merciless, hard-hearted god, whose arrows, pierce deeper then those of Mars, whose wounds are incurable, whose yoke is insupportable, whose companions are cares, fears, tears, complaints, sorrows, and multitudes of miseries; whose cures, are, exercise, hunger, prayer, time, or death; this is that fury, which overthroweth reason in man, perverts his judgment, blinds his affections, and makes him degenerate into a beast, *Quæ res in senèque consilium, neque modum habet ullum;* It is the cause of all mischief in the world, therefore it is called wicked love by the Poet: *Improbe amor quid non mortalia pectora cogis?* It makes a man careless of his own honour

honour and welfare of religion towards God, of care and charity towards his neighbours and friends; this was the case of *Dido*, she neglected her own fame, and welfare of her Kingdome.

*Non cæptæ assurgunt turres, non arma Juventus  
Exercet, portusve, aut propugnacula bello  
Læta parant, pendent opera inerrupta, minæque  
Murorum ingentes, æquataque machina cælo.*

*Æn. 4.*

How much it did enslave all conquering *Hercules*, as to make him spin and card among women; and to submit his neck to his Mistress foot, and his back to her whip, may be seen in *Ovid*.

*Non pudet Alciden victtricem mille laborum,  
Rasilibus calathis imposuisse manum, &c.  
Plus tibi quam Juno nocuit Venus: illa premendo  
Sustulit, hæc humili sub pede colla tenet.*

*In epist.  
Deianir.*

2. The converting of *Anaxarete* into a stone, was to shew the hardheartedness, and cruel disposition of that maid, who was no ways moved with pity at the constant affection and disastrous death of her lover; such inexorable and hardhearted people, are said to be begot of wild beasts, oaks and rock;

*Te lapis & montes, innataque rupibus altis  
Robora, te sævæ progeniære feræ.*

*Ovid. epist.  
Didonis.*

So *Virgil*. *Daris genuit te cantibus horrens*

*Caucasus, Hyrcanæque admorunt ubera tigres.*

*Æn. 4.*

3. The maid *Iphis* was by the command of her father to be exposed, but the tender hearted mother, loth to lose her daughter, disguised her into a boys habit, so that she went for a boy, til she was fourteen years old, at what time she was betrothed; the mother and daughter both, being solicitous in this case what to do, went to the Temple of *Isis*, desiring the goddesse to be mindfull of her promise, which she had made them 14 years before, to wit, that she would help them at a pinch: therefore she turned her into a boy; this is but a fable, yet it teacheth us so much, that if a false goddesse was mindful of her promise, will the true God be forgetful of his? And if *Isis* did help those that called upon her in their extremity, surely God will not fail those that call upon him, in the day of their trouble, but will deliver them,



- them, and they shal glorify him.<sup>s</sup>. There are some who think this change of maids into boyes, to be natural, because these differ not naturally, but onely in the situation of their genitall parts; for the same parts which in maids are inward by reason of the weaknes of their heat, are in boyes thrust outward by the greater heat of their bodies; therefore it is recorded by *Fulgosus*, that in his time two maids *Francisca & Carola*, were turned into boys after they were fifteen years old, and married to women; the like is recorded by *Sabellicus*, of the boy *Aristo*, who had been a maid; yet it is more likely that there is no such change in nature; Seeing the vessels of generation in male and female are not the same; but differ in figure, number, and situation, as Anatomists shew us; there is then no credit to be given to those stories which tell us of transformations, except they mean of Hermaphrodites, who have the vessels of both sexes, which are not discerned whilst they are young, because of their weak heat; so at first some young boyes have been taken for maids, because the yard and testicles for want of heat have not appeared outwardly.
- L. 1. c. 6.
- L. 9. c. 8.
- Brun.  
Seidelius  
in Physic.  
Laurent.  
in Anat.

## JUNO.

**S**He was the daughter of Saturn and Ops, the wife and sister of Jupiter, the mother of Hebe, Vulcan, and Mars; the goddess of riches, and of marriage also, called therefore Pronuba; and of child-bearing, therefore called Lucina: as from the wealth of which she was held to be a goddesse, she was named Juno à Juvando, for riches are great helps.

## The INTERPRETER.

1. **W**hen *Iuno* is called *Jupiters* sister, is meant the air, which doth much resemble the heaven, called *Jupiter* by the Poets; but when she is called *Jupiters* wife is meant the earth, which like a fruitful woman conceiveth and bringeth forth the creatures by the heavens influence; which the Prince of Poets intimates, when he saith, that in the Spring *Jupiter* comes down into the bosome of his beloved wife, *Conjugis in læta gremium descendit.*

2. *Juno* was painted of old in the form of a marron in a long robe, having a launce in one hand, and a platter in the other; perhaps to shew us, that wealth is every thing; it is both meat, drink, cloaths, armour; it is that which doth command all things: therefore *Juno* is still termed a Queen, and she carried a Scepter in her hand in some pictures, and is carried in a rich Chariot of gold and silver, drawn by Lions; to shew, that riches adds beauty, and strength, and courage to men, and who is able to resist it? 3. The Peacock was dedicated to *Juno*, and so was the Raven and Goose; doubtless to shadow out unto us the nature of rich men; for, pride, rapacity and watchfulness are incident to them; the Peacock is not so proud, nor the Vulture so ravenous, nor the Goose so watchful as rich men; but while with the Peacock they looke big at the sight of their fine feathers, let them cast their eyes upon their black feet, and remember their end, which will be blackness and darkness; and while they feed upon the hearts of poor men, as that Raven in *Caucasus* did upon the heart of *Prometheus*, let them know that death shortly wil feed upon their flesh, and the worm of conscience upon their souls. And though they be as watchfull to preserve their wealth, as the Geese of the Capitoll were: yet there be they that watch as narrowly over them, and for their death are still watching and wishing; and what better are rich men without grace and literature, then the Geese of the Capitol, which were carefully looked to, and fed by the command of the Censors, and at last killed and carried at their solemn feasts with great solemnity in silverplatters? So rich men are fed and pampered, then die, and in solemn pomp carried to their graves, where their carkasses rot with their names, *Eorum vitam mortemque juxta aestimo*. 4. Some by *Juno* understand the Moon, therefore they called her *Lucina*, and painted her with beams about her face, sitting upon Lions, holding a Scepter in one hand, and a Spindle in the other; by which I think may be meant both her Light and Operations: for the Scepter signifieth dominion, and she bears rule over the humid bodies: hence she is called *Fluona*: the spindle which properly belongs to one of the *Parcae* or Fates, may shew us, that the Moon hath a great influence upon our lives: and her sitting upon Lions may signifie, that



her moist influence doth temper and moderate the fiery and cholerick heat of our bodies. And because the moisture of the Moon, is a great help to facilitate child-bearing, therefore she was called *Juno Lucina*; as the goddess that did help to bring forth children to the light, and for this cause she was called upon by women in their labour: *Juno Lucina fer opem*. 5. I think *Juno* may be the Emblem of an honest, careful, and frugal, Matron; for she is commonly painted sitting, to shew, that a woman must not be given to gadding: she hath a Scepter and a pair of Sheers in her hands; for she must both rule her family by her authority and discretion, and she must clothe and feed them; which is intimated by the platter in her hand, and sheers with which she shears her sheep; she is clothed with a Goats-skin, to signify her frugality, which is a rare thing to finde in the women of this age, whose excessive in apparel are badges of their pride and luxury; she is crowned and girded with vine branches, to shew her fruitfulness, to which *David* alludes, when he saith, *Thy wife shall be like the fruitful Vine upon the walls of thine house*: she treads upon a Lioness, as all honest and laborious matrons should do: to wit, subdue lust and wantonness: she is armed with a Launce and a Target: for a matron should have a sharp tongue to reprove, and the target of modesty to keep off all lascivious assaults and temptations. 6. By *Juno* may be meant the air, which that picture sheweth; wherein she holds thunder in the one hand, and a drum or cymbal in the other: she wears a party-coloured garment, and is attended by *Iris* the rain-bow: by *Castor* and *Pollux* also, which are two fair meteors presaging serenity; the fourteen Nymphs which *Virgil* gives her, are so many exhalations begot in the air: her holding of a pomegranate in one hand, and a cuckow upon her Scepter in the other, shews the serenity of the air in which the cuckow, that sings only in the spring, takes delight; and the fruits do prosper in a temperate air: That the rain-bow is engendred in the air, by the reflex of the Sun-beams, upon a waterish cloud is manifest the diversity of whose colours, is caused by the light, shining upon the unequal parts of the cloud, some being thicker, some thinner, which the Poet shews in that verse,

*Mille trahit varios diverso Sole colores, Æn. 4.*

Although the rain-bow may represent riches, whereof *Juno* is goddesse, for indeed wealth makes a fine shew like the rain-bow, but quickly vanisheth;

*Divitiarum & formæ gloria fluxa & fragilis: Salust.*

and whereas the learned Poet makes *Juno* petitioning *Æolus* to send out the windes against *Aneas*, he shews, that the

wind is something else then the bare moving of the air, and that it is an exhalation raised out of the earth and waters, without which, the air could not be so violently moved. 7. *Juno* was the goddesse of Marriage, therefore called *Pro-nuba*, and *Jugalis* from *Jugum*, or the yoke that was put over the new married couple. There was at *Rome* an altar dedicated to *Juno Juga*, in the street called *Jugarius*, because at this altar they were joyned, and here their feet were fettered; whence the Poet calls marriage, *Vincla jugalia*: but because they thought her power not sufficient, they joyned an help to her, whom they called *Hymen*, and the god of marriage; in one hand he bare a torch, in the other a red vail called *flammeum*, with which the bride was covered to hide her blushing: these two might signifie the two properties that ought to be in women, to wit, fervent love represented by the torch, and modesty shadowed out in the veil: and it is observable, that when the parties who were to be married offered sacrifice to *Juno*, they flung away the gall behind the altar, to shew, that in marriage there ought to be no gall or bitterness. 8. I finde that *Juno* had her education from the Hours, and was nourished by the Ocean and *Thetis*, or as some say, the sea-Nymphs; to shew, that Navigation, and Time, or Opportunity, beget riches; or, that the airy exhalations are begot of, and nourished by moisture. 9. As *Juno* signifieth the air, *Vulcan* was her son; because the fire is begot of air oftentimes: But as *Juno* signifieth wealth, *Mars* was her son; for wealth begets quarrels, pride, and wars: But as *Juno* was the goddesse of marriage, *Hebe* was her daughter: because in our youth and vigour we are fittest for marriage. 10. *Juno's* temple was open-roofed, and by *Numa's* law, no whore must enter into it; to shew, that marriage must not be performed in dark corners, but publickly; and



and that marriage ought to be honourable among all men, and the bed undefiled. 1. *Juno* shed her milk rather than she would be nurse to *Hercules*, of which milk the Poets feign Lillies received their whitenesse; and the milky way in heaven, called *Galaxia*, had its originall thence; which, as *Aristotle* (1. *Meteor.* c. 8 ) tells us, is a bright whiteness, proceeding from the beams of the lesser stars, reflecting on a clear cloud; others hold it to be no Meteor; but however *Juno* in this, may paint out unto us wanton mothers, who will rather lose and spill the milk which nature hath given them than nurse their own children; which the wildest beasts will not do. 12. *Juno* was said to have the government of Kingdoms, because wealth commands and rules all things; that, is able to make a maid the wife and sister of *Jupiter*: therefore not without cause was she so much adored, and called upon by maids that were to marry, under the names *Interduca*, *Domiduca*, *Unxia*, *Cinxia*; for it is wealth that can bring in, and bring home, annoint, and gird the maid with a wedding girdle: and without that, she may sit long enough, without house, ointment, or husband: but if she be rich, she shall not want a *Jupiter* to woo her, who will rather abuse himself, to take on him the shape of a cuckow, then miss her. She is *Populonia*, the goddess of the common people; and *Curetis*, the souldiers goddess, for wealth is that they fight for: this is the rich mans *Soticensa*, or *Sospitatrix*, or *Opipena*, that is, his saviour and helper: but as *Juno* was a weak help to others, who could not help her self when *Hercules* wounded her; so riches will prove such helps in the end, when the dying wretch shall say to his bags, *Miserable comforters are ye all.*

## J U P I T E R.

**H**E was the son of *Saturn* and *Ops*, and was born in *Creta* at the same birth with *Juno*, and was brought up on mount *Ida* by the *Curetes* privately, for fear his father should find him, who was devouring his own children: but afterward he drove his father out of his Kingdom, and divided the world with his two brothers, *Neptune*, and *Pluto*; he took heaven for himself, the sea fell to *Neptune*, and hell to *Pluto*; he used to change himself

himself into many shapes, and took Juno his own sister to wife.

## The INTERPRETER.

1. **J**upiter is so called *quasi juvens pater* because he is a helping father, and *Dei pater*, the father of the day, and in Greek Ζεύς, *Ζεύς* from life; for it is he that gives life to all things: by this name, they understood that divine power by which all things are moved and preserved, as may be seen in the Epithets given to him by *Virgil*, and the other Poets, as also by the descriptions of him in *Orpheus*, and others, and by the antient pictures which they made of him: for they placed him in a throne, to shew his immutability: they crowned him; to shew his authority: they clothed him with garments representing light and flames of fire, and all besparkled with Stars, to shew his heavenly nature and divine glory: they put a pair of Globes in one hand, the one of amber, the other of gold, to signify that both the Globes of heaven and earth are in his power, in the other hand there is a violl or citron, intimating that he is the cause of that admirable harmony that is in the world: his throne is covered with a garment of Peacocks tails, to signify his providence and omniscience; he hath the look of an antient man, because he is the antient of days; his sandals or shoos are green, and he treads upon *Neptunes* Trident, to shew that sea and land are subject to him. They paint him sometimes with the thunder in his hand, to shew that he is the punisher of impiety; sometime they paint him with a Scepter in one hand, and a circle in the other, signifying that he is that great King who rules the world; for which cause, they place the Eagle by him, who is the King of birds: they give him sometimes the image of victory in his hand, because conquest and victories are from him: sometimes they make all his upper parts naked, the lower parts clothed, to shew that he discovers himself to the Angels and blessed souls, which he doth not to us mortals, who see nothing of him but his lower parts; and these clothed, because here we see him onely in his effects and works, and some of his attributes, but obscurely, and in a dark speech,



as the Apostle saith. The Celtæ or antient Gaulls worshipped *Jupiter* under the shape of an Oak, and so the Romans used to crown *Jupiters* image with oaken leaves: to shew that he who gave being to all things, doth also feed them; for akorns were the first food of the old world. And for the same cause was he worshipped by the Egyptians and Assyrians, under the shape of a ram, to shew us, that it is he who feeds and cloaths us; and therefore the horn of his nurse *Amalthea* was filled by him with all kind of food, called *cornu copiae*, because from him we have our food, for he openeth his hands and filleth all things with his blessings. And to signifie that he both rules and sees all things, they represented him in their Hieroglyphick by a scepter with an eye on the top of it, called *Jovis oculus*, *Jupiters* eye. 2. By *Jupiter* may be meant Kings and Judges: for as *Jupiter* is called King by the Poets, so Kings were called *Joves*. They painted him sometime without ears, sometime with four ears, to shew that Kings must have no ears for flatterers; informers, and slanderers, but must have many ears for complaints and advice; they must never want ears to hear the grievances of their Subjects, nor the wholesome advice of their Counsellors: they gave him also three eyes, whereof one in his forehead, to shew that Princes must see more, and higher, and further off then private men; their knowledge must be more eminent and sublime. Justice is alwaies painted by *Jupiter*; to signify that Kings actions must be alwaies just. *Jupiter* subdued *Aegæon*, and the rest of the Giants to shew that Kings must not suffer tyranny and oppression to go away unpunished. *Jupiter* taught people who before fed upon mens flesh, to eat akorns, therefore the oak was dedicated to him; so Princes should endeavour to civilize their people, and to provide by good laws fit and wholesome food for them. *Jupiter* is said to have begot divers daughters which were called Prayers, intimating that Princes must have a fatherly care of their peoples intreaties and petitions, and not to slight them. *Jupiter* drove away the swarms of flies that infested *Hercules* (therefore called *Muscarius*) whilst he was sacrificing; so Princes must drive out of their Kingdom all busie bodies and disturbers of religion. *Jupiter* married *Metis*, which signifieth Counsel, and after he swallow;

swallowed her, he conceived *Pallas* in his brain, so Princes must unite themselves to good counsellors, and by swallowing their good advice, their heads shall be filled with wisdom; and they shall produce wise actions. *Jupiter* was the father of the *Muses*, so should Kings be the Nursing fathers of learned men. 3, *Jupiter* may be the type of a Tyrant, for his banishing of his father, and usurping his Kingdom, and cutting off his testicles, his marrying with his own sister, his devouring of his own wife *Metis*, his ravishing of *Ganymed*, his many whoredoms and adulteries, his transforming himself into so many shapes of beasts and birds, as into the cuckow, the swan, the bull, the ram, &c. What, I say, do all these mean, but lively represent unto us the cruell manners, and wicked qualities of tyrants? Therefore when he began to raign, the golden age ceased, the lamb durst play no longer with the wolfe, men could not live securely and happily as they did before: in his reign began rebellions when the Giants conspired against him; for what could he else expect, but that his subjects should rebel against him, who rebelled against his own father? His advancing of the Swan his whore, and placing her among the stars, the honour he gave to the Goathis nurse, in making her a Constellation; and in wearing her skin upon his target, called therefore *Aegis*, doth shew us how Tyrants advance licentiousness, and wantonness, and rapacity also, as they intimidated by the Eagle that still waited on him, and drew his chariot: as Kings may be called *Joves*, so Tyrants should be called *Vejovis*, who are fitly represented by that picture of *Jupiter* in the form of a boy, with horns on his head, arrows in both his hands, and a Goat by him, shewing to us the childish, hurtful, and wanton disposition of Tyrants. 4 *Jupiter* is taken sometime for the air, in Poets; sometime for the element of fire, and *Juno* for the air, therefore they made her *Jupiters* wife, and they used to paint him with a vail flaming about his head, and sometime by *Jupiter* they meant the heaven as by *Saturn* they understood time; so then when they write that *Saturn* devoured his children, except *Jupiter*, *Juno*, *Neptune*, and *Pluto*, their meaning was, that Time destroys all compounded bodies: but the heaven with the element of fire, the air, the sea, and earth, are not subject



to Times laws and tyranny; And because there is no commixtion but between the neighbouring elements, therefore it is, that *Jupiter* took *Juno* to wife, but could not be permitted by the rest of the gods to marry with *Thetis* the sea. 5. *Austin* (*lib. 3. de Civ. cap. 10.*) shewes the Gentiles vanities, who held the world was eternal, and yet acknowledged *Jupiter* and *Juno*, that is, heaven and earth, to be the children of time: for if they had their beginning of time, then they must acknowledge the creation of the world, and of time also. 6. He laughs likewise at their madnesse, who called *Jupiter* the chiefest of all the gods, by the name of *Pecunia*, money, the basest of all things: which no wise man will covet, as he sheweth out of *Salust.* (*Lib. 7. de Civ. cap. 12.*) and may we not laugh at them, who not onely call but have also made mony their great god and *Jupiter*, which now have their commanding power of all things? This is that idolatry the Apostle speaks of; this that *Jupiter* that can make passage to *Danae*, through a Tower of brasse; who more violently then a thunder-bolt can break through the strongest armies:

*Perrumpere amat castra potentius ictu*

*Fulmineo.* ————— *Horat.*

This is the covetous mans *Jupiter*, *Stator*, and *Feretrius*, and *Liberator*, and *Elicius*, and *Inviectus*, and *Omnipotens* too, and *Hospitalis*, and what not? for he hath said unto the wedges, *Thou art my hope; and to the gold, Thou art my confidence* But in the hour of death the covetous vretch will find no more comfort in this *Jupiter* of gold then the Romans did in their *Jupiter* of stone, when they swore by him *Jovem lapidem jurare.* 7. *Jupiter* is said to be born in *Crete* or *Candie*, because the people of that Island were more religious then others; and to shew that god is chiefly to be found there where religion is most cherished. 8. *Saturn* could not devour his son *Jupiter*, but devoured a stone instead of him, to shew us that Time vvhich destroyeth all things, even the hardest stones, yet cannot consume or destroy that eternal Minde or Deity which they called *Jupiter.* 9. The *Curetes* and *Coribantes* saved *Jupiter* from his fathers fury by the sounding of brasse, and clashing of arms, that the childe crying might not be heard: even so Kingdoms are preserved from outward

outward violence or forreign forces, by arms and military discipline. 10. *Jupiter* had divers titles given to him, as *Xenius* the god of Hospitality, *Philus* the god of Love, *Heterius* the god of Fellowship, *Homogenius* the god of Kindred, *Phratrus* the god of Tribes, and *Enhorcius* the god of oaths, &c. to shew what care men should have of hospitality, love, fellowship, kindred, tribes, and oaths. 11. At *Rome*, *Jupiter* was worshipped upon the *Capitol*, and had a temple there; thence he was called *Jupiter Capitolinus*: he was named also *Jupiter Latialis*, and was worshipped by shedding of humane blood; as *Tertullian* and *Lactantius* shews, and he was stiled *Jupiter Pistor*, or the baker, because he taught the Romans in their sleep, when the Gauls besieged the *Capitol*, to sling out their bread to them, by which the Gauls forsook the siege, supposing the Romans to be stored with bread. May not this fitly be applyed to the Pope, who is now *Iupiter* of the Roman *Capitol*, and the Latin *Iupiter* whose name is *ΑΙΟΥΣ* 666. whose worship consists not in wine, but in blood, in the Eucharist: not to speak, how his power and religion have been still maintained by blood of martyrs? and may not he be called *Iupiter* the baker, who hath cast the bread out of the Sacrament, by which means he hath lost not only many of the Gauls, but also of the Dutch, English, Scots, Swedes, Danes, &c.

## I X I O N.

**H**E was the son of *Plegias*, who having murthered his father in law, went up and down the earth as a vagabond: at last *Jupiter* did pity him, and expiating his crime, received him into heaven: where he began to fall in love with *Juno*, desiring the use of her body, but *Jupiter* understanding this, presented to him a cloud, having the shape of *Juno*; of this cloud the Centaurs were procreated; therefore *Ixion* was sent down again to the earth, where bragging that he had lyen with *Juno*, was by *Jupiters* thunder cast down to hell, where being tyed to a wheel he is continually whirled about.

*Ovid. Met.*  
l. 4.  
*Nat. Com.*  
l. 6. c. 16.  
*Tibul. l. 1.*  
*Pind. Pyth.*  
od. 3.  
*Lucian. in*  
*dial. deo.*  
*Vives de*  
*civit. l. 18.*  
c. 13.

The



## The INTERPRETER.

1. **I**N the person of *Ixion*, we may see nature of an ungrateful man, who being so kindly entertained by *Jupiter* would offer to defile his bed : this was the sin of *Paris* towards *Menelaus*, whose wife he carried away, after he had been so courteously entertained by him : to the sin of adultery, he adds treachery and the violation of hospitality; but *Ixion* was not more ungrateful to *Jupiter* then we are to Almighty God, who having pardoned our sins, and received us to mercy, making us Citizens of Heaven, and partakers with the Saints in Light, yet we daily offend him with our spiritual whoredoms, and unthankful lives. 2. *Ixion* wandered up and down like a vagabond, till *Jupiter* pitied him; this is the condition of us all, we have no rest nor peace in our selves, till we return to God by repentance, who will take pity on us; as a father pities his childe. 3. *Ixion* is not received into heaven till his murther be expiated by *Jupiter* : neither must we think to enter into heaven till our sins be pardoned, and our souls cleansed by the blood of the Lamb, for no unclean thing can enter into the new Jerusalem. 4. As *Ixion* did not enjoy *Juno*, but a cloud; so do worldly minded men, who place their happiness on earthly things, they enjoy but empty clouds, and not the substance of true happiness; for what else are the honours, riches, and pleasures of this world, but empty clouds, and vanishing vapours? 5. As *Ixion* is continually whirled about by the wheel to which he is tied, so are restless mindes, so are ambitious and tyrannical spirits; they have rest neither night nor day, they are continually whirling about, and at the end of their life, they are not farther promoted in their desires and aims, then at the beginning; still toying like a horse in the mill, who in the end of the day, is to be found in the same place where he was in the morning. To be whirled about a wheel, was a great punishment in Greece : but it comes short of this restless wheeling of the covetous and ambitious man. *Ixions* wheel stood still once at the Musick of *Orpheus*, *Atq; Ixionei vento rota consistit orbis*; but the ambitious and covetous mind never rests, though Gods

*Exod.*

*Georg.* 4.

word

word sound never so sweetly. 6. As *Ixion* was punished in hell for his ingratitude, so *Pindarus* makes him a Preacher upon the winged wheel, exhorting all men to be thankful to their benefactors; Ἰξίωνα πάντι ταῦτα βροτοῖσι λέγειν ἐν πλεόσυνῃ εὐχῶ. Though I doubt whether there is so much charity in hell; yet this is recorded for our instruction, that we may learn to take warning from other mens harms: *Felix quem faciunt aliena pericula cautum.* 7. The wheel is the emblem of inconstancy, therefore fortune is placed upon a wheel; they then, whose actions and resolutions are wavering, unsettled, and changeable, may be said with *Ixion* to be whirled about with a wheel. 8. *Ixion* had tasted of Ambrosia and Nectar, and therefore could not die, for which cause he is tortured in hell perpetually; by this we see, that the Gentiles had a persuasion of the souls immortality, and the perpetual torments of the wicked. 9. *Ixion* was a most wicked man, in whom many sins met together, to wit, treachery, murder, having thrust his father in law into a burning Cole-pit under pretence of friendship; adultery, ingratitude, pride, lying, and prating so that he could not refrain his blab-tongue from bragging of his carnal commerce with *Juno*: thus, sinne seldome goeth alone. 10. Commonly as the Parents are, such be the Children; *Ixion* himself was given to leachery, and so were the Centaurs his children; for which cause they were said to be half horses, intimating their unsatiable lust, and proneness to Venerie. 11. *Ixion* in affecting *Juno* did signifie, that he was an ambitious man, affecting a Kingdom, for she was a goddesse of Kingdoms, but whosoever obtain Kingdoms by violence and oppression, are like *Ixion* on a wheel, they are quickly up, and quickly down; he was said to be the father of the Centaurs, because he was the first that made a guard for himself of horsemen. 12. *Ixion* was tied to the wheel by snakes; this may signifie that he was an envious and malicious man, and that as the lives of tyrants are unstable, like a wheel, so they are subject to much envy. 13. *Jupiter* was a King, who advancing *Ixion* to honor in his kingdom, was so ill recompenced by him, that he fell in love with his Queen; whereupon, to delude him, he presented a servant maid called *Nephale*, in the shape and habit of *Juno*,

*Fulgen. l. 2*  
*Mythol.*

*Tortosque*  
*Ixionis*  
*angues.*  
*Virgil.*  
*Georg. 4.*



μοιχῆρας  
ποτὶ αὐτῶν  
τὸν γυν-  
αῖα.

Lucian. in  
dial. deo.

Vives in  
Aug. de ci-  
vit. l. 8.  
c. 13.

Lucian. in  
Epist. Sa-  
turnal.

Æn. 9.  
in Nicia.  
in Pluto.  
in Tuscul.  
in 6. Æn.  
Adver. l. 5  
cap. 3.  
Apolog.

of whom he begot a servile generation of people, called *Centauris*, which gave occasion to the fiction, that they were begot of a cloud. 14. *Jupiter* was well enough served by *Ixion*, for he had committed adultery with *Ixions* wife before, therefore by the law of retaliation, *Ixion* becomes *Jupiters* corival. God suffers the same measure to be mete to tyrants, which they mete to others. 15. *Ixion* was King of *Theffaly*, who, in the Town called *Nephale*, first taught his people the use of horfmanship, and because they were employed on horseback (for on foot they were not able to run so fast) to bring home the mad Oxen that were run away, they were called *Centauris*, *καὶ τὸ κεντῶν τὰς ταύρας*. 16. In *Ixion* we may see, to what insolencies, sudden honours, fullness of bread, and drunkenness do bring men: for he being admitted to the table of *Jupiter*, and drunk with *Nectar*, forgot himself so far, as to desire the use of *Juno's* body, *Luxuriant animi rebus plerumque secundis*, ἀναμνήσθη τὸν Ἰξίωνα ὅρα σίτον ὃς ἐξιδόησ' αὐτῆς τεταμένης, &c. 17. By *Ixions* punishment upon the wheel, we may observe, that this torturing hath been usual in old times, for *Virgil* speaks of it, *Radiisque rotarum districti pendent*; so doth *Josephus*, in his story of the *Macchabees*; so doth *Plutarch*, *Aristophanes*, *Cicero*, and others; See *De la Cerda*, and *Turnebus*. *Tertullian* calls the Martyrs that were tyed to the wheel, *Semaxios*, *quasi Semiarios*, from the axletree.



## CHAP. XI.

## L

## LARES or PENATES.

**T**Hese were the two sons of Mercury and Lara, which he begot of her, when he conveyed her to hell after her tongue was cut out by Jupiters command, for bewraying to Juno his intent he had to deflower Juturna.

## The INTERPRETER.

1. **T**Hese *Lares* were the Gentiles household gods; and this word is sometime used for House or Household gods; so *Salust: nobis Iarem familiarem nullum*. The place where these *Lares* were worshipped or kept, was called *Lararium*; they were called also *Penates*, from *penu* or *penitus*, from whence comes *penetrable*; for they were kept in the most retired and inward places of the house: and sometimes *Penates* and *Lares* were of whole Cities and Kingdoms. 2. The *Lares* were painted like young boys wearing a dogs skin about their shoulders, and having a dog always by them, to signify that they were the faithful keepers of houses and goods, as dogs are; and that they are terrible to strangers; but familiar with domesticks. 3. They were painted also with their heads covered, which was a sign of liberty, and preservation; so we read that *Castor* and *Pollux*, the deliverers and preservers of *Greece*, were painted covered; so *Suetonius* writes, that the Roman people covered their heads with caps when *Claudius Nero* was dead, in sign of their reobtained liberty. By their covered *Lares* then, they signified that men in their own houses ought to be free, and protected



from wrong and violence, 4. *Arnobius* tells us, that *Lares* were the gods of high-ways and travellers, *Lib. 3. cont. Gent.* and that they were the same that the *Curetes* were, which with the noise of their brazen instruments preserved *Jupiter* from devouring by *Saturn*. I find also that they were the same with *Larvæ*, and *Lemures*, and *Genii*; save onely that the *Genius* waited on the living, but the *Lares* upon the dead; yet the name *Genius* is given to these also by *Virgil*, speaking of the serpent that came out of *Anchises* his grave;

*Incertus Geniumve loci; &c. — Ænæid. 5.*

By this it seems the Gentiles thought it unfit that those gods who are assigned to preserve men in their Houses, should forsake them when they went abroad; for the dog which was consecrated to them, doth not onely preserve the Masters House, but also waits upon him when he goes abroad; — *Gressumque canes comitantur herilem.*

And so they thought it unfit, that the gods which waited on men in their life time, should forsake them in death, and not wait upon their souls: and by that fiction of the *Curetes* preserving *Jupiter*, they did shew, that as soon as *Lucina* brings us out to the light, the *Genii* or *Lares*, as so many Angels wait upon us, to preserve us from hurt. But what madness was this, to multiply so many gods, whereas that same God who gave us life and being, gives us also his protection and custody both in life and death? 5. They used to offer to their *Lares* and *Genii* wine, and the smoke of Frankincense: and they thought it abomination to offer any living creature to them, or to worship them with the loss of any beasts life, by whom they had the preservation of their own life: I wish they would truly consider this, who think they cannot worship the true God of peace, except by war: whereas he turned the sacrifices of blood unto the Sacrament of wine, to shew that he delighted not in the blood of beasts, much less in the blood or death of men: nor doth he think that he is worshipped by shedding of their blood, for whom he shed his own blood. 6 The chiefe place where they worshipped their *Lares*, was in the chimney: by which they signified, that they were the gods of fire, as well as of their Houses: and therefore *Lar* is taken for the fire or chimney sometime; and *Servius Tullus* gave out, that his mother

mother conceived him of *Lar*, whom she saw in the fire, as she was one night warming of her self in the chimney: in taking of which conception, a flame was seen afterward issue out of *Servius* his head: It seems that too many Princes are conceived of fire, and they are too much addicted to the worship of their fiery gods as appears by their too great delight they take in the fire of strife, wars and contention. 7. I find that *Lares*, *Larvæ*, *Lemures*, and *Manes*, signified the souls of men after death, seeming to appear to men sometimes: if they were good souls, they were called *Lares*, and did no hurt; if they were wicked souls, they were called *Larvæ* and *Lemures*, and affrighted men; these are called by *Apuleus* *Noctium occursacula bustorum formidamina*, *Sepulchrorum terriculamenta*; therefore *Romulus* instituted the feasts called *Lemuria*, or *Remulia*, to pacifie the soul of *Remus* his brother, whom he killed: But I find *Manes* a general word for good and evil Souls. Upon these Gentile fictions the Church of *Rome* hath grounded the feigned apparitions of souls after death to confirm superstition and their doctrine of Purgatory. 8. In that the *Lares* were begot of a dumb goddess, and the God of Speech, as they were going to hell, I suppose, they might by this signifie, that the departed souls, though they cannot speak with corporeal organs, as we do, yet they have a spiritual speech, whereby they communicate the conception of their mind to each other, as *Thomas* sheweth us *Prima primæ, quæst. 107 art. 1*. For there is no hinderance why one Soul or Angel should not understand another, but onely the will: for in us our bodies hinder the apprehension of one anothers conceptions; but in spirits the will onely; so that as soon as the Spirit is willing to impart his conceptions to another, he is said to speak and the other to hear. 9. Among, the Romans there were *Lares publici* and *familiares*, publick and Household gods: also *Lares hostitii*, gods to drive away their enemies; *Lares marini* gods of the sea: *Lares viales*, gods of High ways, *Lares querquetulani*, gods of the Oaks or woods, neither was there any place in the world which had not these petty gods, besides their great gods: But what petty gods were these, whom a man must rescue out of the flames of Tray, or else they had been burned? Therefore not without



eaufe doth *S. Austin* (*De Civit. lib. 1. c. 3.*) laugh at the Romans, who made these conquered gods their protectors, who thought that by their help they subdued the vworld, that could not help themselves when they were subdued by the Grecians, as he proves out of *Virgil*; whom he calls the greatest, most excellent, and best of all Poets. What better are the new Romanists in multiplying to themselves tutelar saints, forsaking the fountain of living water, and digging to themselves cisterns that will hold no water?

## LATONA, See APOLLO, and DIANA.

### LEANDER

*Musæus.*  
*Ovid. in ep*  
*Virg. Geo.*  
*8.*

**H**E was a famous youth in Abydus, a town of Asia, seated upon the Hellespont, who being in love with Hero, a beautiful maid that dwelt in Sestus, upon the opposite shore, used to swim over to her in the night time with good success, but one night, the storm arose; and drowned him.

### The INTERPRETER.

1. **T**His sea in which *Leander* was drowned, is called the Hellespont from *Helle*, who with his brother *Phryxus*, sitting on the golden fleeced ram, vvas drovned there, for these two brothers being commanded by their mother *Nephale* to sail upon that Ram to *Colchi*, *Helle* fel off, but *Phryxus* came to *Colchi* in safety; and sacrificed the ram to *Mars*, as he was commanded; and hung up the Golden Fleece in the temple of *Mars*, guarding it with a watchful Dragon; but indeed these were not carried upon a golden ram, but in a ship having a gilded ram painted on the stern; this sea is called also *Pontus Phryxæus* by *Lucan*, which he saith *Cæsars* Army might have covered over with ships, and have joined *Sestus* to *Abydus* as the Persian Army did, when they past on dry ground out of Asia into Greece.

*Lib. 6.*  
*ποσειδών*  
*ἰσὺν πῆρ,*  
*&c.*  
*Musæus.*

*Tot potuere manus adjungere Seston Abydo.*

*Ingestoq; solo Phryxeum elidere pontum.*

2. In *Leander* we may see the violence of Love, which all the

the water of the sea could not quench, though he drunk plentifully, nor could the roaring of the waves, nor the mingling of heaven and sea terrifie, διδραμις ποταμοῦ; which the best of Poets elegantly expresseth.

*Quid juvenis durum cui versat in ossibus ignem  
Sævus amor; nempe abruptis turbata procellis  
Cæca nocte natat ferus freta, quem super ingens  
Porta tenet cœli, & scopulis illisa reclamant  
Æquora, nec miseri possunt revocare parentes,  
Nec moritura tenet crudeli funere Virgo.*

*Virgil. l. 3.  
Georg.*

3. In *Hero* we may see the nature of many women; she was παρθένος ἡμέλιν, ὑπὸ γυνή, a virgin by day but a wife by night; many seem to be chaste and modest by day, which are by night notorious whores: *Quæ cum foris sunt, nihil videtur mundius*; they delude the eyes of the world, but they cannot deceive his eyes to whom the darknesse is no darkness; but the night is as clear as the day, and what they commit in secret shall be proclaimed upon the house tops. 4. *Hero*, as *Flugentius* observeth, signifieth love, and *Leander* the dissolution of manhood; to let us see, that love causeth men to undertake any danger, though in the night, and makes them loose and dissolute. 5. *Hero* held out a light to *Leander*, but it was a faithless light, as *Museus* calls it, for the bitter wind put it out; καὶ δὴ λύχνον ἀπιστον ἀπέσβεσε πικρὸς ἀήτης; and so it was the occasion of both their deaths. Love is accompanied with a flame, with heat and light or cheerfulness, which in young men is quickly extinguished, in old men totally dead; for as the cold water killed *Leander*, and his love, so doth cold and moist old age destroy the heat of youthful affections. 6. The love of this world, and the light which it holds out to us, is much like the love and light of *Hero*, it fails us in our greatest extremities and dangers; therefore he that hath not the light of Gods word to direct him through the sea of this world, must perish undoubtedly; the fiery pillar was not a surer guide to the Israelites, then Gods word is to Christians: other lights are quickly extinguished by the wind of adversity; but the more this spiritual light is blown upon by the blasts of afflictions, the clearer it burnes. 7. *Leander* confesseth, that for the love he bore to *Hero*, he was not afraid to cross the rough and sharp

*Museus.*

*Terent.*

*L. 3. Mytholog.  
ἔρω λυχνία  
αὐδῶν.*



seas, though they should burn with fire, and prove altogether unnavigable ;

*Museus.*

Παρθένη σὸν δὲ ἔρωτα καὶ ἄγριον ὄϊσμα παρήσω,

Ἐἰ πνεῖ παρλαζόντο καὶ ἄπλοον ἔσεται ὕδωρ.

I wish the love of God were as fervent in us, that so we might with the same courage and resolution, crosse the turbulent seas of this world : the love of Christ gave boldnesse to *Peter* to walk on the seas, but else so cold is our love, and so weak is our faith, that though Gods word shine clearer on us, then that of *Hero's* light upon *Leander*; though Christ is our sure guide, and hath promised to be with us when we pass through fire and water; though the purchase which we shall obtain, doth infinitely exceed *Leanders* in the enjoyment of *Hero*; yet we faint many times before we begin to swim, or else give off and fail before we be half way, being affrighted at the many-sounding noise of these mad waves :

*Museus.*

μαυρομένων ὀδίων πολυηχέα βόμβου ἀκέων, whereas *Leander* waxed bold at last, though he was fearful at the first, Ἐτρίμε μὲν τὸ πρῶτον, ἔπειτα δὲ θάρσεν ἀνέας.

LEARCHUS, See INO.

LEMURES, See LARES.

LEUCOTHEA, See INO.

LEUCOTHOE.

She was the daughter of *Orchamus* King of *Babylon*, with whom *Apollo* being in love, transformed himself into the shape of *Eurymone*, her mother, having removed all her waiting maids from her, and pretending secret conference with her daughter; at last *Apollo* assumed his own shape, and got his desire of her; which when *Clytie*, who was also in love with *Apollo*, knew, she acquainted *Orchamus* the cruel King with his daughters love; he buried *Leucothoe* alive, which *Apollo* took heavily: and because he could not restore her to life, transformed her into a *Frankincense-tree*.

*Ovid. Met.*  
A.

The INTERPRETER.

I. IN *Orchamus* we see the disposition of a cruell father, to bury his daughter alive; though her sin had been great,

great, yet the punishment of a father should be gentle; *Pro peccato magno paulum supplicii satis est patri*; its unnatural for a man to be cruel, whose name should put him in mind of mercy: so that a man without pity, is like a Church without an altar; but, for a father to be cruel to his childe, is horrid and barbarous. 2. *Apollo* here we see, is a weak god, who could not restore his beloved *Leucothoe* to life again: how happy then are we, who are beloved by such a God, who both can and will raise us up at the last day, and will extoll those bodies of ours to honour and immortality, which are now sown in dishonour and ignominy? 3. Out of the body of *Leucothoe* grew the Frankincense-tree, by the vertue of *Apollo* or the Sun: so in the last day, our bodies shall spring up to immortality, by the vertue and power of the Sun of righteousness. 4. In *Clytie* we see the nature of jealousy: love can abide no corrival, therefore polygamy is against the rules both of nature and policy; for which cause, God made but one woman for one man: neither can there be any quietnesse or sincere love between a man and his many wives, or between the women themselves, as there is between one man and one wife. 5. *Leucothoe* and *Daphnis* were beloved of *Apollo*, to shew, that the Frankincense and Bay-trees prove best in warm soils: and because the Marigold delights in the heat and presence of the Sun, stretching out its leaves, whereas in the night time it hangs down the head, and contracts its leaves, as being sorry for the Sun's absence, hence arose the fiction of *Clytie* being in love with *Apollo*. 6. In *Clytie* we see the nature of a flatterer, who in every thing composeth himself to the nod of his Prince: what the one affirms, the other will swear; if the Prince be sad, he will weep: *Ait aio, negat nego; deniq; egomet mihi imperavi omnia assentari*: the Marigold is not more obsequious to the Sun, then a flatterer is officious to his Prince, he is like a looking-glass, that represents all the postures of the face; another *Proteus*, that can take upon him all shapes: a *Polypus*, and *Chamelion*, that can express all colours except the white, which is the colour of honesty and simplicity, where he hath no share. — *rides? majore cachinno*

*Concutitur; flet, si lacrimas conspexit amici,  
Nec dolet, igniculum si brumæ tempore poscas,*

*Accipit*

*Terent. in  
Andr.  
Homo ab  
humani-  
tate.*

*Terent. in  
Eunuch.*

*Juven.  
Sat. 3.*



*Accipit Andromedem; si dixeris æstuo, sudat.*

**P. 5. lect.** **aut. c. 10.** 7. *Apollo* is the Sun; by *Leucothoe* may be meant the Moon, for she is the white goddesse of the night; by *Clytie* may be meant the morning; for so *Ibicus* in *Rhodoginus* calls the morning *Clyton*, because at that time we begin *κλῦεν*, to hear and speak again, whereas in the night all things are silent, and at rest; both these are in love with *Apollo*, because both these receive their light and beauty from the Sun. **Dioscorid. l. 1.** 8. *Apollo* is the god of Physick; and the Frankincense-tree, with its juyce and rine, is much used in Physick, and as *Dioscorides* sheweth, very medicinal for divers uses, therefore it was that *Apollo* was said to be in love with *Leucothoe*, who was turned into this tree; the like may be said of *Daphnis*, and the Bay-tree. 9. As the Sun was in love with fair *Leucothoe*, so was Christ the Sun of righteousness with the Church, the fairest among women, for whose sake he disguised himself, that he might enjoy her, and raise spiritual children to himself by her, which gave occasion to the spiritual King of *Babylon* to be offended with her, and persecute her to the death; but out of the death of her members, springeth up the Frankincense, or the sweet odours and sacrifice of Christian obedience, magnanimity and patience. 10. *Clytie*, or the Marigold doth still follow *Apollo*, or opens or shuts with the Sun; so let there be in us the like affection towards the Sun of righteousness; let us grieve when he absents himself from us, and let our spirits rejoyce, and our hearts dilate and inlarge themselves, when he presents himself to us.

## LETHE.

**T**His was a river in hell, of which whosoever drank, he forgot all forepast actions and sufferings.

## The INTERPRETER.

**1. T**He *Platonists*, which held the souls existence long before their bodies, affirmed that the souls, before their entrance into their bodies, drunk of this river, that they

they might not think of, or remember the happinesse they had lost, which had been a continual torture to their life : this opinion *Virgil* followeth, *Aeneid.* 6. But I think that by this fiction may be meant, that the Saints who depart from hence forget all forepast miseries : for what happinesse or rest can there be in the glorified souls, if they should remember the miseries, disgraces and wrongs which they have suffered; or the sins which they have committed here? Surely, even in this life, if it were not for sleep and oblivion, our condition should be most miserable ; *πῶτις λήθη τῶ κακῶν ὡς σοφὴ.* How sweet is oblivion of evils, saith *Orestes* in *Euripides*? 2. The river *Lethe* is in *Africa* running by the City *Berenice*, vvhich is swallowed up by a great gulf, and runs under the ground many miles, then breaks out not far from *Berenice* which gave occasion to the country people to think that this river sprung out of hell. 3. They that went to the Cave of *Trophonius* to consult with the Oracle, used to drink of two rivers the one was *Lethe* at the entring in, that they might forget their forepast affairs; the other was the river *Mnemosyne*, or Memory, vvhich they vvere to drink at their coming out, that they might remember vvhathere they had seen and heard : I vvish that they vvho run so eagerly to Church to the sermon, would drink of *Lethe* vvhen they go in, and lay aside thinking upon worldly businesse, and that they vvould drink *Mnemosyne* at their coming out, and remember carefully vvhathere they have heard : but 'tis far othervvise vviththem; for they drink *Mnemosyne* vvhen they go in, and have their minds altogether busied vvith worldly affairs ; but vvhen they come home, they remember no more, then if they had drunk of *Lethe*, vvith those vvich *Securos latites & longa oblivia potant.*

4. There vvere said to be four rivers in hell, viz, *Lethe*, *Acheron*, *Phlegeton*, & *Cocytus*. This vvorld may be called hell, being compared with heaven which was lost by sin: in this hell or sinful condition in which vve live, there are first the river *Lethe*, or forgetfulness of our duty to God, for which cause we are urged with so many *memento's* in Scripture. Secondly, *Acheron*, or the losse of that spiritual joy of conscience, and comfort of the Holy Ghost, of vvich sinful men are deprived. Thirdly, *Phlegeton*, the fire of lust and anger with



with which vve are enflamed. Fourthly, *Cocytus*, sorrow or groaning; for *κρυέειν* is to lament : and this ariseth from *Styx*, which signifieth sadness, *ἀπὸ τοῦ στυγερῆς*.

LIBER, See BACCHUS.

## LIBITINA.

Plutar. in  
Probl.  
Halicar.  
l. 4. in  
Numa.

**S**He was the goddess of Funerals among the Romans: in her temple were sold or lent such things as were requisite for Funeralls.

## THE INTERPRETER.

1. **L**ibitina is thought by some to be *Venus*, by others *Proserpina*, the wife of *Pluto*; who because she was the queen of Hell, was supposed to have the charge of Funerals, and to be Lady President of the dead; but *Plutarch* will have her to be *Venus*, in whose Temple those things were kept which were fit for Funerals; to let men see both the shortness and danger of Venereal pleasure, which men should use, as being mindful of their end. *Venus* then was the goddess both of generation and corruption of our coming into this world, and of our going out; hence she was called by the Greeks, *Προψύχια*. 3. *Libitina* is taken for death it self, so *Horat.* *Non omnis moriar, magna pars mei vitabit Libitinam*; and in *Juvenal*, *evadere Libitinam*, is to escape death. 3. *Libitina* is taken sometimes for the coffin where the dead body lyeth; So it is used by *Sidonius*; *cum Libitinam ipsam flentes omnes, externi quoque prensitarent, remorarentur, exoscularentur*; and so likewise by *Arnoldus*, *cadaver in libitina jacens*; So it is used by *Martial*: *lum levis arsu- ra struitur libitina papyro*. Hence those that provided for the Funeral necessities were called *Libitinarii*; the servants that buried the Corps were named, *Pollinctores*, *Vespellones*, and *Sandapilarii*; by the Greeks, *ταφιασταί*; and *bustuarii* was promiscuously used, both for *Libitinarii* and *Pollinctores*, but *Libitinarius* in *Plautus* is used for a decrepit old man, ready for the coffin; in Greek *ἐνταφιαστής*; and indeed we may be all of us both young and old called thus, for *nascentes morimur*, we begin to dye so soon as we are born; and death like *Libitina*, called at first, as *Scaliger* thinkes, *Libitina*, whence

Sid. Apol.  
epist. 8. l. 2.  
In Vit. Sti.  
Godehardi  
l. 10. epig.  
80.

In Bacch.

Poet. l. 3.  
89.

whence is *labrum* and *labor*, is ready in all places, and at all times to catch us; at *Rome* there was but one gate called *Libitinenfis*, through which the dead were carried; but in truth this gate is to be found every where, and though there is but one gate through which we enter into the world, yet there are many by which we are carried out. 4. In the Temple of *Venus Libitina*, young Maids, when they began to lay aside their childishness, and to think of marriage, used to dedicate their puppets called by the Greeks, *ὑδριαίτια*, of which custom *Persius* speaks, *nempe hoc quod Veneri donatæ à virgine pupæ*; So young men used to fling away their nuts, of which custom also *Persius* speaks, *& nucibus facimus quæcunq; relictis*. So when they put on their *toga virilis*, they used to dedicate to the *Lares* their golden Jewel which hung at their necks, called *bullæ*; the maids used to dedicate their puppets to *Venus*, hoping that by her means, they should obtain living puppets: this was but a ridiculous custom to offer puppets to a goddess, as if she were like them to delight in such baubles; and surely little wiser are they, who dedicate images and pictures in Churches, to the honor of Christ and his Apostles, what else is this, but to dedicate great puppets to them, whereas we should rather dedicate to Christ a good life.

*Compositum jus fasq; animi sanctosq; recessus  
Mentis, & incoctum generoso pectus honesto.*

*Alex. ab.*

*Alex. l. 9.*

*c. 16.*

*Alii vocant*

*νεγαι.*

*Saty. 2.*

*Saty. 1.*

*Pers.*

*Sat. 2.*

## LOTIS.

**S**He was a beautiful Nymph, the daughter of *Neptune*, who being like to be surprized by *Priapus*, called upon the gods for their assistance, who taking pity of her, turned her into a tree of her own name, *Lotis*.

*Ovid. 9.*

*Met.*

## The INTERPRETER.

**I.** *Lotis* is called also *Dryope*, that is like an Oak, to shew the likeness and agreement that is between the oak and the *Lotos*, they being both hard and firm, and not apt to putrifie: but though *Dryope* was turned into the *Lotos*, yet I find she was another Nymph different from *Lotis*: for  
*Dryope*



*Theophrast.* Dryope was surprized by *Apollo*, and afterward married to  
*de Plant. Andremon.* 2. From this tree *Lotis*, a people in *Africa* are  
*L. 4. c. 4. 10* called *Lotophagi*, because they feed altogether upon this tree  
*Dioscorid.* which affordeth a delicate fruit, more pleasant then Dates,  
*L. 1. c. 134.* and liquor no lesse delightful then wine; there are great  
*L. 13. c. 16.* store of this *Lotos* in the Isle *Pharos*, therefore called *Loto-*  
*phagia.* *Pliny* saith, that this tree grew in *Italy* in his time,  
 but the fruit did degenerate from the goodness of the *Afri-*  
*can.* 3. Because this tree is pleasant to look upon, in re-  
 spect of the beauty, largenesse, and thicknesse of its leaves,  
 multitude and length of his branches, therefore the Poets  
 took occasion to say, that this tree had been heretofore a  
 beautiful Nymph; and because it proves best in moyst  
 ground, near rivers, whence it is called by *Ovid*, *aquosa Lo-*  
*tis*, they feigned that she was the daughter of *Neptune*; and  
 because both the fruit and the wood of this tree are medi-  
 cinable, as *Dioscorides* shews, and *Mathiolus* upon him; and  
 because it proves best in hot countries; hence they feigned  
 that *Apollo* was in love with her, who was called the god of  
 physick; but it is strange which *Theophrastus* writes of the  
 Egyptian *Lotos*, which at the going down of the Sun, con-  
 tracts its leaves and flowers, and in the morning, at the ri-  
 sing of the Sun; dilates and opens them; and that in the  
 night time it bowes it self, and dips its branches in the river  
*Euphrates*, which it lifts up again out of the water, upon the  
 rising of the Sun, nor without cause then did the Poets  
 make *Lotos* the daughter of *Neptune*, and the darling of *A-*  
*pollo.* 4. This *Lotos* may represent the Church of God,  
 which in the night of affliction, bowes her self in humility  
 and dips her head in tears, but when the Sun of righteou-  
 nesse shines upon her, she lifteth up her head again with  
 joy thus heaviness may be for a night, but joy cometh in the  
 morning, therefore though our God hide his face from us  
 for a while, yet he will cause the light of his countenance  
 to shine upon us again, and then we shall be whole. 5. Such  
 is the sweetness of this *Lotos*, that they who eat of it, did use  
 to forget their own country whence arose the Proverb, *thou*  
*hast tasted of Lotos*, that is thou hast forgot thy own Coun-  
 try, or thou hast been a long stranger; So *Homer* shews of  
*ulysses* his fellows, who having tasted of *Lotos*, forgot to re-  
 turn to their ships:

*Lotus* is  
*Eras. in*  
*adag.*

ἥ δ' οἱ ἐστὶν λωτῶο φάρσι μελινδία καρπὸν  
ἐκ ἀπαργῆς λατῆς ἔδιδεν πάλιν, ἔδ' ἔνεσθ'.

*Odyss. l. 9.*

too many have tasted of *Lotus*, that is, of the pleasures of this world, which hath made them forget heaven their native Country. I wish we could be as wise as *Ulysses*, who would not taste of *Lotus*, or at least, he tasted very little of it, because he would not be enticed by any pleasures to forget his native Country; how many young men are there, who forget their studies, and the waies of virtue, when they begin to taste of liberty, and youthful pleasures; and chiefly when the wanton Syrens of this age, chant poisonable songs in their ears.

*LUCINA*, See *JUNO*.

*LUNA*, *LUCINA*.

**S**he was the daughter of *Hyperion* and *Thia*, the wife of the Air, of whom she begot the Dew; and she was the sister of *Phœbus*, or the Sun.

*The INTERPRETER.*

**L***una* is called the daughter of *Hyperion*, either because he was the first Astronomer that found out her divers motions, or because her motion is far above this aerial world in which we breathe. She is the daughter of *Thia*, because her original is immediately from God: she is the wife of the air, because by her influence, and Airs frigidity, Dew is engendered in the night: she is the sister of *Phœbus*, because amongst all the stars, she is the best in light and beauty to the Sun, and in magnitude also, according to our appearance. Some call her the daughter of the Sun, because perhaps she hath her light from him. 2. The Poets give her a party-coloured garment, to shew her various aspects; and do sacrifice a black bull to her, to shew how black and horned she appears after the change. But to declare her brightnesse in the full, they gave her a Coach drawn with white Horses: and whereas they ascribed four horses to the Sun, but only two to the Moon; by this they intimated, that



he Suns motion is far swifter then the Moons, in respect the orb in which he moves, is far more capacious then that of the Moon. 3. They held her to be both male and female, because of her active quality of heat, and the passive quality of moisture: therefore men did sacrifice to her in womens apparel, and women in the habit of men. Her masculine power is seen in moving the inferiour bodies: her feminine in receiving light. 4. *Luna* is the same with *Lucina*, because by her light and influence she helpeth child-birth; she is painted with a torch in one hand, and arrows in the other, to shew the fervent and sharp pains of women in child-birth; and that she is the light and torch of the night; she is painted sometimes with wings, to shew the swiftnesse of her motion; and sometimes all covered with a veil, I think, to intimate her eclipses, and obscurity in the conjunction. The Egyptians in their hieroglyphicks represented the Moon by a white-skinn'd man having an hawks head, to signifie, that the Moons whiteness or light proceeded not from her self, but from the Sun, of which the hawk was the emblem, and dedicated to the Sun, either because of her high flying, or quick sight. 5. The Romans used to wear half-moons upon their shoos, either to shew their original from the Arcadians, who did brag that they were more ancient then the Moon; or else to signifie the inconstancy of wealth, honours, and all humane glory, which waxeth and waneth with the Moon. And perhaps from the Romans, the Turks have borrowed the same custom of wearing half-moons in their colour. 6. The Moon in her eclipse looketh red, and the foolish Gentiles thought that it was for shame she looked thus, as blushing at the madness of the witches, who thought by charms to bring her down from heaven, according to that

*Carmina vel cœlo possunt deducere Lunam:*

and therefore they used to beat brazen instruments, which the Poet calls *Ara auxiliaria Lune*, as if these sounds did dull the Magicians charms, and abate their force upon the Moon. Indeed, if the Moon could blush, she would be much ashamed at such madness, as also at many other impieties committed in the night time: But the true cause of her redness is the mixture of her own light with the shadow of the earth; or rather, as *Scaliger* saith, (*Exer. 62*) because she

she is in the point of the pyramyde, not far from the first beams of the Sun; and scituated in the second beams, which are the species of the first beams; as the first are the species of the light.

LYÆVUS, See BACCHVS.

LYCAON.

**H**E was the son of Titan and Terra, or, as some think, of Pausan. in Pelasgus, and King of Arcadia; with whom Jupiter and Arcad. some other gods one night lodged, to see if he was so wicked Ovid. l. 1. a Tyrant as was reported; he thought to have murdered Jupi- Meta. ter, but finding that impossible, killed one of the Molossian ho- Hygin. l. 1. stages which were then with him, whom he partly boiled and Apol. l. 3. partly roasted, and set the flesh on the table before Jupiter; who Nat. Com. abhorring this abominable wickedness, went away in a rage, & l. 9. c. 9. with thunder set the Kings house al on fire; who being affrighted therewith, ran into the woods, & there was turned into a Wolf.

The INTERPRETER.

1. **S**O much of this is historical, that Lycaon was a cruel Tyrant of Arcadia, who making wars against the Molossians, a people of Epirus, and demanding hostages of them, murdered them; whose flesh is set down before Jupiter, a neighbour Prince, who abhorred this fact, and set Lycaon's house on fire; who being expelled his Kingdom, went and dwelt in the woods, where he gave himself to robbing and murdering of travellers, living rather the life of a Wolf then of a Man. 2. This story of Lycaon, is much like that of Cain, who cruelly murdered his brother Abel, thinking to conceal his death from God, as Lycaon thought to hide his cruel fact from Jupiter; but as the one, so the other became a vagabond upon the earth, giving themselves to murdering and robbing like wolves, for Cain got much wealth by robbing, as Josephus sheweth. who at last was killed by Lamech in a bush, where he hid himself; so that Lamech supposed he had been some wilde beast, and not Cain. And as Jupiter came down to see the wickedness of Lycaon, so God came down to examine the murder of Cain; & as Jupiter for the sins of Lycaon and his sons, so God for the wicked-

Homo homini lupus.

I. I. Ant.

R

ness



ness of *Cain*, and his posterity, sent a flood upon the world.  
 3. *Lycaon* may be said to be turned into a Wolf, either because he was a cruel man, or because he was a melancholy man; for the melancholy affection is called by the Greeks, *λυγαιργωπία*, because such men are for the most part cruel, sad, solitary, avoiding the company men, ravenous, and pale; or else because he was the first that instituted the solemnities called *Lycaea*, to *Jupiter Lycaeus*; or because he sacrificed a child upon *Jupiters* altar; which child was called *Arcas* *Jupiters* own son, and translated by him into heaven, where he was made a constellation called *Boötes*; and from this *Arcas* the country *Arcadia* is so called: or else because he used to wear a Wolf's skin, and taught his people to cover their cottages with the skins of Wolves, and of other wilde beasts. 4. By this punishment of *Lycaon* we are

Ζεύς ξένιος  
 ἐπιγαιῶς  
 φίλος.  
*Jupiter*  
*Hospes.*

taught to be courteous, and not cruel to strangers, seeing God himself oftentimes lodgeth with us in the habit of a stranger: and Christ himself in the last day will reward those that lodged him, acknowledging, that in lodging strangers, they lodged him. There is not then any sin more odious to God and good men, then the violation of hospitality, and the wrongs that are done to strangers. 5. As *Jupiter* came down from heaven disguised like a man, to lodge with *Lycaon*, but was cruelly and barbarously entertained by him: so Christ the true God, came down from heaven in the shape of a man, to lodge with the Jews, who used him more cruelly and barbarously then *Lycaon* used *Jupiter*, so that they proved themselves not to be men, but savage wolves. 6. Though *Lycaon* is said to be turned into a Wolf, yet I do not believe that this transformation was real, for Satan hath no such power to transform bodies, which is a new creation, and proper only to God; though *Spondanus* be of another mind: it had been indeed believed in all ages, that there have been such reall transformations, as this of

In Homer  
 l. 10.

Ec. 8. l. 4.

*Lycaon*, of *Meris* in *Virgil*, of the *Neuri* in *Herodotus*, who once every year become Wolves for a few dayes, and then return to their own shape again: *λύκῳ ζῖνεται ἡμετέρας*

L. 8. c. 22.

*ὀλγας, &c.* The like is recorded by *Pliny*. of a certain family, who swimming over a lake become Wolves. and after nine years, if all that time they have abstained from mens

Bella,

flesh; they swim over the same lake again; & reassume their old shapes: all these are deluding phantasies: for there is no such vertue in herbs, spells, and oynments, neither was *Apuleus* truly turned into an Asse, or *Ulysses* fellows into swine, or *Nebuchadnezzar* into an oxe; but onely in their minds into beastly qualities, they degenerated from the use of reason, not having all that while either lost the shape of human bodies, nor the essence of reasonable souls.

**LYCIUS, See APOLLO.**

**LYCUS.**

**H**E was King of Boeotia, and husband of Antiopa, the daughter of King Nycteus: she being found with child of Jupiter, who transformed himself into a Satyr, was by Lycus put away and Dirce became his wife: this fearing lest Antiopa might be reconciled again to her husband caused her to be kept in chains; but Jupiter pittying her, loosed the chains, and sent her to the hill Cithæron, where she was delivered of Amphion and Zethus, who afterward killed Lycus, and tied Dirce to the tail of a wild horse, which being dragged, and torne on the ground, was by the gods turned into a fountain of her own name. Hygin. l. 1.  
Apol. l. 3.  
Propert. l. 3.  
Pausan. in  
Corinth.  
& Boetia.

**The INTERPRETER.**

1. **T**He faults of Princes are oftentimes smoothed over with fair pretences, & a goodly gloss put upon them, painted over with fine colours, that their deformity may not be seen, so *Antiopa* the queen having played the adulteress with *Epopeus*, the fact is fathered upon *Jupiter*. And thus it hath been, and is still the practise of many, to sin willingly, and then lay their blame upon God, whereas he tempteth no man to that which he hateth, forbiddeth, and punisheth: every man therefore is tempted by his own lust and concupiscence. 2. We see here the mischief that adultery brings: it confounds and overthrows families, and therefore not without cause had it been punished with death antiently, and at this day also in some places: the adultery of *Antiopa*, was the cause of her own divorce, imprisonment



sonment and flight; of her husbands death, and of the cruel murder of *Dirce*. 3. *Antiope* in her chains calls upon *Jupiter*, who hears her prayers, and causeth the chains to fall off of their own accord, *ἢ δ' Ἀντιόπῃ: ἀντιμαχέτω; λυθέντων*. And whom should shee have called upon in her extremity; but on *Jupiter* her lover? *Invocet Antiope quem nisi vineta Jovem?* saith the Poet; so say I, On vvhom should vve call in our extremities, but on God our Lover, who is both willing and powerful to help us, as he hath promised? If *Jupiter* did not fail his friend in adversity, surely the true God will not fail his servants in their dangers, he that caused the chains to fall off, and the prison dores to fly open, at the prayers of *Paul* and *Silas*, vvhil doubtless deliver us in our afflictions, and in the last days loose the chains of death, and set open the prison dores of the grave. 4. The sons of *Antiope*, *τιὸ Δίρκην τειξί δ' ἡσπίδες ἐν ταύρῳ, &c.* tied *Dirce* by the hairs of her head to the tail of a wild Bull, who being dragged about vvas torn in pieces.

*Apoll. l. 3.* *Perq; feros montes tauro rapiente traharis,  
ut tracta est conjux imperiosa Lyci.*

*Ovid. in* So *Plautus*, *Cras te quasi Dircen olim (ut memorant)*  
*Ibin.* *duo gnati Jovis ad taurum devinxere*; vvhether vve have  
*In Pseud.* an example of these young mens cruelty in revenging their  
*Act. i. sc. i* mothers imprisonment, and the severity of Gods justice, against the pride and malice of *Dirce*. 5. *Dirce*

*Dirceum* was by *Bacchus* turned into a Well of water near *Thebes*,  
*levat aura* vvhole vwalls from this Fountain are called *mænia Dircea*.  
*cygnum.* And *Pindarus* the *Theban* Poet, by *Horace* the *Dircean* swan.

*Dirce* was very beautiful, and the waters of this Well, were of a pleasant blew colour, which gave occasion to the Poets to write of *Dirces* transformation into this Well; Hence  
*In variis* *Ælian*, *Δίρκην καθ' ἑρῶ καὶ ἡδονήματα ὕδασι*. *Dirce* floweth with  
*l. 12. c. 57.* pure and sweet water: and that this water was blewish *Stae-*  
*L. Theba.* *tius* sheweth; *Cæcula cum rubuit Lynæo sanguine Dirce*.  
*Bacchus* there turned this woman into a Well; This is a fable, but I am sure that *Bacchus* or too much wine, turns the

*Sacri fontes* lives of many men and women into water, and their bodies  
*aquæ sacræ* into hydropical humours. 6. As all Wells or Springs of water are dedicated to some god or other, whence they were called sacred, and were thought to have in them an expiating

ting, or sanctifying vertue: So this *Wel Dirce* was dedicated *ὑπομένω* to *Mars*, for *Euripides* calls it *Mars* his fountain, either be- *Απεθ*, cause there had been divers battles fought near it, or else *Euripin* because the people that dvvelt near it vv ere a martiall peo- *Supplic.* ple, or else because the vvater of it being drunk might chear the spirits and put masculine courage in men; for in some waters there is the same quality that is in some vvine.

7. *Pausanius* relates that *Amphion* and *Zetus* the sons *Ἰν Βοεοτ.* of *Antiopa* gathered an Army together, and beat *Ly- πεποινηε* *cus* out of his kingdome, and built the walls of *Thebes* by *λίδου κ* the svvectaels of their musick; by which we see that ba- *δυρίων ὅτι* stards many times prove excellent men, God bestowing his *κ* *τεδπα* outward gifts indifferently on whom he pleaseth; as for their *ἀδων ἦγα.* building of *Thebes*, and the making of stones & wild beasts

to work with them, may be meant, that they were eloquent men; therefore *Amphion* is said to have received his harp

from *Mercury*, & his skil in musick also; *φρονι* *χρήσασθαι λύρα* *ὄνομα* *ἦν* *Ἐρμῆ* *Ἰδαξαν* *Θ*. 8 The same *Pausanius* writes, that *Anti- ὀπιδάλλει,* *tiopa* was very beautiful, and that she was not the daughter *in Corinth.* of *Nycteus*, but of the river *Asopus*; and that she was ravished by *Epopeus*, which caused much trouble and war between

*Nycteus* and him, in which battle these two were both wounded, and shortly after dyed; thus beauty is the occasion, and

lust the cause of much mischief in the world: but it is the

more received opinion that *Aegina* was the daughter of *A-*

*sopus*, from whom the Isle *Aegina* is named, and *Antiopa* the

daughter of *Nycteus*. *Jupiter* ravished them both, in the form

of fire he ravished *Aegina*, the daughter of the river; a hot

and a cold constitution do vvell together, of fire nothing is

ingendred except it be tempered vvith vvater, but he ravished

*Antiopa* in the form of a Satyr. 9. We may see here that

as *Lactantius* sheweth, *Jupiter* spent his whole life in fornications and adulteries; therefore in *Apuleus* he complains of

his son *Cupid*, vvhom he calls Lord, that he had caused him to

make shipwrack of his honour upon so many vvomen; *contra* *leges* & *ipsam* *Juliam*, *disciplinamq;* *publicam* *turpibus* *adulterii* *samam* *meam* *lexisti*, *in serpentes*, *in ignes*, *in feras*, *in aves*, & *gregalia pecora*, *serenos vultus meos sordide deformando*: If there were nothing else to make us abhorre Gentilism,

this is sufficient, that the chief god vvhom they vvorshipped



was not onely guilty of innumerable fornications, but also of adultery with *Alcmena*, *Antiopa*, *Leda*, of incest with his own sister *Juno* of Sodomy with *Ganymed*. 10. *Jupiter* became a Satyr, that he might enjoy *Antiopa*, and she glorieth in *Homer*, that she slept in *Jupiters* armes, ἡ δὲ καὶ Διὸς ἐν ἑσπέρῳ ἀγκοῖνκον ἰαδού; thus Princes are many times not ashamed to become beasts to satisfie their lusts; & truly such Princes are Satyrs rather then men: & such women are very foolish, who think it an honour, to lose that by which onely they are honourable, though a Prince should rob them of it.

*Jovis & soror & conjux.*  
*Æn. l. i.*  
*Odyss. l. ii.*

## LYNCUS.

*Ovid. Met. 5.* **L**yncus, Lynx, or Lynceus, was the cruel King of Scythia, who having received *Triptolemus* into his house, whom *Ceres* sent thither to shew him the use of corn, and instruments of Husbandry, he out of ambition desirous to be thought the author of such an excellent invention, intended to murder *Triptolemus* in the night, whilst he was asleep, but *Ceres* being angry at his treachery, turned him into the beast Lynx.

*Serv. in l. i.*  
*Ænead.*  
*Hygin. l. i.*  
*Paleph. l. i.*

## The INTERPRETER.

1. **W**E may see here, how ambitious spirits, to obtain a vain and fading glory stick not to violate all the laws of God and men, yea to run the hazard of their own destruction, that they may leave a name behind them, as *Empedocles* who flung himself into burning *Atna*, that he might be thought a god; *Deus immortalis haberi dum cupit Empedocles, ardentem protinus Atnam insiliit*; Thus *Lyncus* violates the rules of hospitality, and procureth his own destruction, that he might out of his ambitious humour delude the world; *ambitio multos mortales falsos fieri subegit*.<sup>2</sup> There were two others of this name, one who with his brother *Idas* fought against *Castor* and *Pollux* for ravishing their wives: *Lynceus* killed *Castor*, and was killed by him; *Idas* was killed by *Jupiters* thunder; for daring to encounter with his other son *Pollux*; the other *Lynceus* called also *Linus*, was the onely brother of *so*. whom *Hypermetra* preserved alive; he having killed *Danaus* obtained the kingdome of *Argi*,  
3. *Lynx* is said to be of a most piercing sight, ὀξύωνος καὶ ὀφθαλμοῦ

*Horat.*

*Saint.*

*Ovid. l. 5.*  
*Fast.*

*πύκναι ἀνθρώπων*, the quickest sighted of all men; so that he could see *Castor* and *Pollux* through a tree, and could see also through the thickest bodies of trees, and ships that were in remote harbours, so he could see through the body of the Moon, yea, through the body of the earth; and standing in *Sicily* could perceive the ships that were in the harbours of *Africa*; he could, as *Flaccus* describes him, *Rumpere terras, & Syga transmissa tacitam deprehendere visu, &c.* But all these are fictions; for open and solid bodies are not fit to receive or transmit the visive species, nor can the eye apprehend its object, but at a proportionable distance; this then was either the illusion of Satan, or else it is written to shew us, that Princes see farther then other men, as having more eyes then their own, or else because this *Lyncus* was the first that found out gold, silver, and brass Mines in the Earth, therefore they said, that he could see through the earth; and whereas they write that he could see *διὰ σελήνης σπουδ-vas*, through the bodies of oaks, by this they might signifie that he had an exact knowledge of the nature of trees; and because he knew the exact time of the changes of the Moon, he was said to see through the body of the Moon; and because of the knowledge he had of the winds and tides, he was said to see the ships that set sail out of remote harbours; hence it came to be a Proverb, *Lynceo perspicacior*, more quick sighted then *Lynx*: so *Lucian*: so *Aristophanes* in *Pluto*: *βλέπειν τ' ἀποδοίξω σ' ὀξύτερον τῆ λυγνέως*, see *Erasmus*. 4. Here we see in *Lyncus* an example of ingratitude, who so ill requited the courtesie of *Triptolemus*, who undertook so great a journey from *Sicily* to *Scythia*, to teach him the use of husbandry: but perhaps he was the lesse welcome, because that barren country is not fit for tillage, but if he was so ill rewarded, that brought in a new invention, though profitable, what reward deserve they who broach new, unprofitable, and dangerous opinions in divinity, by which the Church of God is troubled and distracted? 5. When King *Lyncus* began to commit such a barbarous murder upon *Triptolemus*, he was turned into the savage beast *Lynx*, to shew us, that when Kings become Tyrants, they cease to be men, and degenerate into wilde beasts, for which the beast *Lynx* was dedicated to *Bacchus*,

*Tzetzes.*  
*Plutarch.*  
*Horat.*  
*Pliny.*  
*Cælius.*  
*Valerius.*  
*Pausanias.*  
*L. I. Argon.*

*Pausan.*  
*Pindarus.*  
*Men. od. x.*  
*ἐμπροσθεν πάντων γένετ' ὀξύ-  
 ται.*

*ὡς ἐς λυγ-  
 νέαν δέ-  
 δοικας.*  
*in Hemor-  
 timo.*  
*Aristoph.*  
*Eras. in  
 adag.*



*Metam.* 4. & his chariot was wont to be drawn by *Lynces*, as *Ovid* sheweth *Tu bijugum pictis insignia frenis, Colla premis Lynceum*; to shew that drunkards degenerate into beasts, and are no less brutish or savage then wilde beasts. 6. That there is such a beast as the *Lynx*, we need not doubt, but that it is so quick-sighted, as to see through a solid wall, is a fable: as also that that the *Urin* thereof becomes hard, and turns into amber, called therefore *Lyncurium*, is fabulous too, as *Scaliger* sheweth: so is that which *Pliny* writes, that the *Lynx* out of envy, knowing his *urin* to turn into amber, and therefore to be in esteem among men, covers it with earth, by which it is the more quickly made solid; but those fables are fitter for *Ovid*, then an historian:

*Exercit.*

104. 12.

*Hist. nat.*

l. 8. c. 38.

*Meta.* 15.

*Pliny.*

*Vista racemifero Lynceus dedit India Baccho;  
E quibus, ut memorant, quicquid vesica remisit,  
Vertitur in lapides, & congelat aëre testis.*

*Virgil.*

*In bella.*

*Catal.*

*Senec.*

7. The female *Lynx* having lost her mate, never couples herself again to any other male: if this be true, it is a notable example of conjugal chastity. I condemn not second marriages, for it is better to marry again then to burn again; yet I finde them but little approved either by the ancient Fathers, or the modern Eastern Churches. 8. In that the Poets write that *Lyncæus* was turned into the beast *Lynx*, whose skin is full of spots and party-coloured, *Maculose tegmina Lynceis*, by this perhaps they meant, that he was a various, unconstant, and fickle minded King: nothing becomes a Prince more then constancy and resolution. *Salust* makes unconstancy, and variousness, a character of *Catalin*; and *Seneca* makes it the mark of a wicked man: *Maximum malæ mentis indicium, fluctuatio.*



## CHAP. XI.

M

## MANES.

**T**Hese were infernal gods, or gods of the dead, whose habitation was in the Sepulchers of dead men : their apparition before death was counted ominous and unlucky, and they were wont to be appeased by divers sacrifices.

## The INTERPRETER.

1. **T**Hese gods were called *Manes à manendo*, because they remained with the departed souls ; and some think that the souls themselves were thus called, because they remain alive and incorruptible after death ; or else *à manando* because they are diffused through all parts of the air, and earth ; or else they were thus called from the old Latin word, *Minum*, which signifieth good, either by antiphrasis, because they were not good, but hurtful to the departed souls ; or else properly, as I think, because they were good : for as soon as the child was born, they attended on him, and then were called *Genii*, when they waited upon men at home or abroad they were named *Lares*, and after death they are called *Manes* : hence *Pluto* the chief god of the dead is called *Summanus* ; and they used to call the soul after it was separated from the body *Manendium*, and if the *Manes* were the same that *Dæmones* ; all were not evil, for there were some *Eudæmones* *De deo* as well as *Cacadæmones* : and in *Apuleus*, I find that the souls *Soc.* of good men, *Animæ melioris meriti*, were called *Manes*, *Genii*, *Lares Familiares* : and because these *Manes* forsook not the dead bodies, but dwelt in the graves with them, hence all monuments and tombs were dedicated *Dīs Manibus*, and there



- therefore they who violated or demolished tombs, were said by *Cicero*, to violate the *Manes*, *Deorum Manium iura sancta sunt*. 2. Not onely the souls of the dead, but their bodies also and graves were called *Manes*. So *Persius*, *Nunc non è Manibus illis nascentur violæ*, and in another place, *Cinis & Manes, & fabula fies*. So *Horace*, *Jam te premet nox, fabulæ, Manes*; So *Lucian*, *ἐν ἀλλοτρίῳ πικτῶν τῶν νεκρῶν*; none of the dead use to drink, which *Erasmus* translates, none of the *Manes* drink. 3. The punishments that remain for the souls after this life are called *Manes*. So *Virgil*, *Quisq; suos patimur Manes*; So *Juvenal*, *Esse aliquos Manes & subterranea regna*; by which we see, they had the knowledge of divine justice after this life upon the workers of iniquity; as also of the souls immortality, for the Poet confesseth, that death hath no power over the soul, which he calls *Manes*, and *Umbra*,
- Sunt aliquid Manes, lethum non omnia finit:  
Luridaq; evictos effugit umbra rogos.*
4. The *Manes* could not endure the light of the day, but fled away at the approach of it; So in *Claudian*, the *Manes* of *Theodosius*, *afflatus vicino sole refugit*; and in *Virgil*, the ghost of *Anchises*, *Et me sævus equis oriens afflavit anhelis*; so in *Statius*, the ghost of *Laius*, *dixit, & abscedens: etenim jam pallida turbant Sydera lucis equi*; — for this cause the tombs of the dead were shadowed with flowers and trees; So in *Statius*, *Magno tumulum prætexere luco*; so in *Virgil*, *Tumuloq; Sacerdos, Et lucus late sacer additur Anchisæo*. So *Daphnis* must be shadowed in his grave with flowers and leaves: *Spargite humum foliis, inducite fontibus umbram*. But this delight which the *Manes* took in darkness, doth argue, that under this name the Gentiles worshipped evil spirits, who are the princes of darkness, and hate the light both of the day and of the Gospel; for this cause the Gentiles used to build the temples and chappels of their gods in dark and shadowy groves
- Virgil. 1. Lucus in urbe fuit media, lætissimus umbra,  
Hic templum Junoni ingens Sidonia Dido  
Condebat —*
- So *Tacitus* writes of the ancient Germans, that they used to consecrate groves and woods, and call them by the names of their

their gods; whereas the true God would have his temple to  
 be built upon a hill, that it might be conspicuous and obvi-  
 ous to the eyes of all men; and to let us see, that the true  
 Temple doth not require delights and pleasures, but severe  
 chastity and purity; therefore thick groves, saith *Philo*, are  
 fitter for thieves and murderers, who use such shelters for  
 acting of mischievous plots, then for the servants of the  
 true God; therefore the Israelites are forbid to plant any  
 grove or tree near the Lords Altar, but to cut down the  
 groves of Idolaters, which was practised afterward by *Josiah*,  
 5. Among the Poets, *Manes*, *Lares*, *Lemures*, *Penates*, and  
*Genii* are promiscuously used, and confounded sometimes;  
 So in *Ausonius* *Lar* is called *domus Genius*; so all gods that  
 were worshipped at home were called *Penates*, *quod essent in*  
*penetralibus*, that is, they were worshipped in the secret and  
 inward rooms of the house, as *Isidore* observes. These places  
 were called *Lararia*, from *Lar* or *Larva*; and so the *Manes*  
 were called *Lares* and *Larvæ*; and were worshipped in pri-  
 vate houses, because in the beginning the Romans used to  
 bury their dead within their houses, till they were forbid by  
 the laws; hence the *Manes* and *umbrae* (for these also were  
 promiscuously taken) were called *Larvæ*; therefore in the  
 Poets *Mania* was the Mother of the *Lares* as well as of the  
*Manes*; and had the charge of child-bearing, called there-  
 fore *Geneta*; and *Servius* upon that of *Virg*: *Quisq; suos pa-*  
*timur Manes*; understands the *Genii*, which were the gods that  
 waited on children in their nativity, and after death were  
 called *Manes*. So the skeleton or dead mans skull, which was  
 brought in at feasts, is called by *Petronius*, *Larva*: So in *Se-*  
*neca*, the dead mans bones are called *Larvæ nudis ossibus co-*  
*haerentes*. *Prudentius* calls the *Lares*, *nigras*, black, which is  
 the proper Epithet of the *Manes*: And I have read of stones  
 found in the tombes of some Emperours, with inscriptions  
 to the *Lares*, by all which it appears, that the *Lares* and *Ma-*  
*nes* were all one; for the same Angels or Dæmones as they  
 took care of men in their Nativity, were called *Genii*, as  
 they waited upon them in their houses, were named *Lares fa-*  
*miliares* & *Penates*; as they conducted men in their journeys  
 they were called *Lares viales*, and *compitales*, as they affright-  
 ed men for their wickedness, they were termed *Larvæ* and  
*Lemures*:

*Lucos ac,*  
*nemora*  
*consecrant,*  
*&c.*  
*Philo. l. 2.*  
*de monarc.*  
*Dent. 7. 5.*  
*&c. 12. 13*  
*&c. 16. 21*  
*Exod. 34.*  
*13.*  
*2 King. 23.*  
*15. 16.*  
*Isidor. l. 8.*  
*Orig. c. ult.*  
*Lares cubi-*  
*culares.*  
*Cicer. 2. de*  
*legib.*  
*Serv ad 5.*  
*& 6. An.*  
*Plut. in*  
*quest.*  
*Rom. q. 52.*  
*Manes Ge-*  
*nios dicit*  
*quos cum*  
*vita sorti-*  
*mur Serv.*  
*Sen. epist.*  
*24.*  
*Lib. 1. in*  
*Symmach.*  
*Lares semi-*  
*tales.*  
*Stoic. & Stoic.*



Not Jępęroł  
dępęroves.

*Lemures*; as if you would say *Remures* from *Remus*, whose ghost affrighted his murdering brother *Romulus*, to pacifie whom, he appointed certain solemnities called *Lemuria* and *Iemuralia*; all the night walking spirits afterward were called by this name, but when the same Angels continued with them till their death, and waited on their dead bodies, they were called *Manes*, that is, good Angels; for their goodness was seen in the continuance of their care, and especially after death, when the dead cannot care for themselves; and so much the more were they called *Manes*, or good (from *manum*, goodness or light, whence the morning is called *mane*) because their goodness was not seen in any thing more, then in delivering them by death from the miseries of this world; for better is the day of death, then the day wherein a man is born, saith *Solomon*; and because these *Manes* were thought to dwell in the graves, bones and ashes of the dead, therefore these are commonly joined together by the Prince of the Poets;

Immanis  
non manus  
seu bonus.

*Æn.* 4.

*Id cinerem aut Manes credis curare sepultos?*

*Æn.* 4.

*Nec patris Anchisę cineres, Manesve revelli.*

*Æn.* 10.

*Manibus & cineri (siqua est ea cura) remitto.*

And because they were thought sometimes to appear, but without any solid body, they were called *phantasmata*, *idola*, *umbrę*. 6. The *Ingenui* or noble youth of *Rome*, in the presence of the *Lares* used to lay down their childish garments, and to put on the manly gown, offering the *bullæ* or round yellow jewel vvhich hung from their necks to them, as *Persius* sheweth;

*Saty.* 5.

*Bullęq; succinctis Laribus donata pependit.*

*Hor.* l. 1.

So servants when they put on the cap, and received liberty, used to hang up their chains to them: *donasset jamne catenam*

*Sar.* 5.

*Ex voto Laribus*——As they, so we deal with God; we offer to him the vvorst vve have, our childish clothes, and servile chains, the badges of childhood and servitude: but vve should offer to him our selves, or hearts and affections, which we reserve for our sinful pleasures, and worldly lusts; they pleased their *Lares* with garlands, flowers, frankincense, and bread-corn, as *Juvenal* sheweth:

*Saty.* 9.

*O parvi nostriq; Lares quos thure minuto,*

*Aut farre, aut tenui soleo exornare corona:* and again;  
*Thura*

*Thura dabo, atq; omnes violæ jactabo colores:* so they worship-  
 ped their *Manes* with flowers *purpureos spargam flores: violas* Sat. 12.  
*asperge viator:* but the true God will not be thus appeased, Virg. Æn. 6.  
 they are our fruits, not our flowers that he requires: not  
 so much good words as good works: not so much our lips, as  
 a broken and contrite heart. 7. This word *Lar* or *Lars* in the  
 Etrurian tongue, is as much as a Prince, *Præstes:* and so the Deas a the  
*Lares* were called *Præstites*, *quod præstant oculis omniatuta* æstans.  
*sur* they were also called *Grundules*, because *Romulus* institu- Ovid.  
 ed them to the honour of that sow which brought out a litter Fast. 5.  
 of thirty pigs at one time; *triginta capieum fœtus enixa*  
*matris* because swine were sacrificed to them; *im-* Virg.  
*molet equis et porcum Laribus:* for *grundire* of old was the Æn. 3.  
 same, that now *gyrnire* the grunting of hogs: or else they Horat.  
 were so called from *grunda*, the eves of a house, for they  
 were the tutelæ gods of houses defending them from thieves  
 and enemies, therefore called *Lares hostilii* in *Festus*: and not  
 onely did they guard their houses and towns, and waited  
 on them in their high-ways, called therefore *Lares semitales*  
 but they took care of their ships also, and went to sea with  
 them. Hence *L. Amilius* dedicated a Temple *Laribus mar-*  
*rinis*, to the sea *Lares*, for the victory which by their means Liv. l. 40.  
 he got at sea in his naval fight against *Antiochus*; but we ac-  
 knowledge there is but one God, who is the Lord both of  
 sea and land, at home and the field, whose center is  
 every where, his circumference no where, who is all suffici-  
 ent, omnipotent, omnipresent, therefore to multiply many  
 gods, whereas one is *el Shaddai*, al-sufficient, was extream  
 madness. 8. There were two solemnities of the *Lemures* or  
*Larvæ*; the one in February called *Feralia*, to signifie the  
 fierceness of them in affrighting and tormenting mens con-  
 sciences for their sins; the other in May called *Lemuria*, to  
 pacifie *Remus* as is said; the truth is, the *Lemures* or *Larvæ*  
 and the *Feralia*, are the tortures and accusations of a wicked  
 conscience, which are continually vexing bad men; but  
 these tortures no sacrifice will appease, except the sacrifice  
 of prayers and tears. 9. *Tertullian* complains that the  
 Gentiles oftentimes slighted their *Lares*, and sometimes Apol. 2.  
 would sell and exchange them; and *Suetonius* shews, that Suet.  
 the Romans cast out their *Lares* into the streets, being mad



Plutarch.

to hear of the death of *Germanicus*; as if they had been careless in preserving of him. Thus many times we deal with the true God, we slight him, and all his lawes and servants, if he will not hearken to us in every thing, if we cannot have our desires in such things which would prove hurtful to us if we should obtain them. So many disciples slighted Christ: and too many now slight the Christian religion. 10. The Romans used to offer sacrifices to their *Lares* in the morning; we use to put off the true worship of God till the evening of our life: The Romans cloathed their *Lares* with dogs skins, to shew how quick-sented and sagacious they were in finding out, and punishing of sin; but we sin in the presence of the true God, as if he had neither eyes to see, nor ears to hear, nor a nose to smell out our wickedness: the Romans used to pacifie their *Manes* with bloud of men sometimes, by which it seems they were devils, not gods, for he delights not in cruelty; yet many among us do think to pacifie the true God, if we dedicate to him some share of those ill-gotten goods, which by oppression, injustice, and cruelty we have wrung from the poor. *Alexander Severus*, with the *Lares*, worshipped the images of *Moyse*, *Abraham*, and Christ; so many among us worship the true God with our Mammon, Christ with Antichrist, truth with falsehood, wearing a linsie woollie garment, and plowing with beasts of different kinds. 10. The Gentiles used to speak to the *Manes*, and to bid them three times farewell: & magna *Manes* ter voce vocavi. *Supremum voce ciemus. Voce ciere animas funeris instar habet. Nomine ter dicto penesepultus erit.* This *Vir.* calls *affari corpus*; *πρὶν τινὰ τῷ δαίμονι ἐπαρῶν τρις ἔγχεον δούου, εἰ δαίμον ἐν πύδῳ*; they used to say *vall* three times, because that number was sacred: *terq; vale dixit, cineres ter ad ossa relatos preffit; numero Deus impure gaudet*; yet sometime they used to say, *salve & vale*, as *Aeneas* to *Pallas*, *salve eternum mihi maxime Palla, eternumq; vale*; This courtesie they used towards the dead, intimating that their souls or *Manes* were alive; for *salve* was the word used in the morning, *vale* in the evening to bedward. By this I think they meant, that the body was laid in the grave as in a bed, and that their death was a long sleep; *eterno clauduntur lumina somno*: but the souls had their morning, and light, in the

Elyſian

Virg. A. 6

Aen. 3.

Auson.

Aen. 2.

Virg.

Hom. Odyf.

9.

Ovid. 3 fast

Virg. Ec. 8.

Aen. 11.

Virg. Aen.

39.

Elysian fields, *Largior hic campos æther & lumine vestit purpureo*—therefore they used both the words *Salve & Vale*. 6. So *Catullus*, *Tuque in perpetuum frater ave, atque vale*; but the Church of *Rome* hath gone farther; for the Gentiles out of courtesie wished their dead friends safety and health; but the Romans both pray for the dead, and pray to them, making gods of their dead friends ghosts or *Manes*. 11. They used also to feast the *Manes*, and to set down victuals upon the graves of the dead, called *Silicernia*; supposing the ghosts did feed upon them: *πικισ δὲ καὶ τὰς ψυχὰς δειπνεῖν καὶ πίνειν τὸ καλὶν ἐστίν*; besides, any meat that fell from their tables, they held did belong to the *Manes*: *τὰ πίπλοντα τῶν ἑσθῆς τελευτηκόσι τὸ φίλον ἀπινεμεν*; Hence *Pythagoras* forbid his scholars to take that up which fell down, meaning the crumbs which belonged to the *Manes*: and it was held an impious thing, to eat or steal away the victuals of the *Manes*; such were called *Bustirapi* because the victuals which they offered on the tombs of the dead, they used afterward to burn: *Congesta cremantur Thurea dona dapes fuso crateres olivo*: hence arose a Proverb of unsatiable gluttons, who could not abstain from the food of the dead, or of a hunger starved beggar, that he snatches his meat out of the flame: This misery the Poet wisheth to his enemy:

*Ipsa fame stimulante furens, escaque sepulchris*

*Quæras, &c.*

But what shall I say of the *Bustirapi* of this age, vvho are neither asham'd nor afraid to violate the graves of the dead, in hope of mony hid there? this is, as *Pliny* saith, *In sede Manium opes quærere*: nay, to snatch away not the food of the dead, but of the living, is a hainous impiety: for the dead, as *Saint Austin* sheweth, need not corporeal food, the living only stand in need of that: and do not these men rob both the dead and the living. when they lay sacrilegious hands upon those pious and charitable legacies, which were bequeathed by the dead for the advancement of learning and religion, and maintenance of the poor? and if that be true which *Pliny* writes, that though kites be ravenous birds, yet they will not meddle vvith the meat that is laid upon the graves of the dead, and dedicated to their *Manes*; surely these men are more rapacious then kites, vvho not onely

*Virg. Æn.*

6.

*In inferiis fratris.*

*Quod cer-*

*nerentur*

*tantum si-*

*lentio; vel*

*quod in si-*

*lica cerne-*

*rentur.*

*Lucian.*

*Athenæ.*

*l. 10.*

*τὰ πρὸν*

*τα μὴ*

*ἀναρπάζει*

*Virg. Æn.*

7.

*Cibum è*

*flamma*

*petit.*

*Ter in Eun.*

*Tibullus.*

*Spiritus et*

*a ima cibus*

*non indi-*

*gent. Ser.*

*15. de*

*Sanctis.*

*Hist. not. l.*

*10. 6. 10.*

*from*



from the dead ; but from the living also snatch away their food and maintenance. 12. The *Manes* were offended, when they were too much lamented, as *Tibullus* sheweth ;

*Tu Manes ne læde meos & parce solutis*

*Tibullus.*

*Crinibus, & teneris, Delia, parce genis.*

*Virg.*

*Æn. 7.*

*Sen. in*

*Herc. Oeta*

*Ennius.*

because they were inexorable; *Desine fata Deum flecti sperare precando* ; neither do they hold it fit that they who have got an eternal name by their vertue should be lamented ; *Non est gemendus, nec gravi urgendus nece, Virtute quisquis abstulit fatis iter; Aeterna virtus Herculem flere vetat, Fortes vetat mœrere, degeneres jubet* ; hence *Ennius* forbids his friends to bewail his death ;

*Nemone lachrymis decoret, nec funera fletu*

*Faxit, cur? voluto vivu' per ora virum.*

*Εὐριπίδης*  
*ἡ ἑρμηνεία*  
*ὅτι γὰρ*  
*ὁ ἄνθρωπος*

Therefore *Euripides* will have us to mourn with moderation : this lesson is much more fit for Christians, who ought not to weep as they do vvho are without hope. And if the *Manes* were offended, much more is the true God displeased at the immoderate sorrow of Christians for their departed friends, seeing by this they seem to repine against God, to envy their departed friends happiness, to distrust the resurrection of the flesh, and to forget that Christ died to take away the sting of death, and victory of the grave ; we ought rather to bevail the death of our friends soul in sin, then of his body in the grave ; *Tu fles corpus, à quo recessit anima, & non fles animam à qua recessit Deus.*

*Augustin.*

*M A T E R M A G N A, See R H E A.*

*M A T U T A, See I N O.*

*M A R S.*

**H**E was the god of War, and son of Jupiter and Juno, or of Juno alone as some say, who conceived him by touching of a flower in the garden of Olenius. Vulcan finding him abed with Venus his wife, wrapt them both in a Net, so that they could not stirre, till Neptune by intreaty got Vulcan to loose them ; his sister was Bellona.

The

*The INTERPRETER.*

1. **M***Ars* was called the god of War, he was the first that found out military discipline; he was born of *Juno*, because wealth begets strife and wars; *Thera* or *Serce*-ness was his nurse: for fierce and savage dispositions are most given to quarrelling: therefore he was said to be bred in the cold Northern countries, for the Northern people by reason of abundance of blood, and excessive drinking, are most given to strife and contention. He was worshipped in *Lemnos*, where men were sacrificed to him, to shew the cruelty of souldiers, and of that place in particular: his companions were fear, and anger, and clamor; for these do inseparably accompany war. Therefore terror and fear were the two horses that drew his chariot, and *Bellona* his sister with a bloody whip did still wait upon him: for this cause the Wolf, of all creatures most savage, and the ravenous Vulture, and the watchful Dog, and the cheating Pye, and the Cock also, which is a warlike and quarrelsome bird, were all dedicated to him. The Scythians dedicated only to *Mars*, temples, altars, and statues, and to no other gods, because they delighted in wars; and by rapine, spoils, and oppression of their neighbours, they maintained their own estate; hence *Mars* was said to be born in *Thracia*, to shew what a warlike Nation that was; and because the horse is a warlike creature, therefore he was sacrificed to *Mars*; and his chariot was drawn by horses in ancient pictures, he himself, sitting on high in his compleat and terrible arms, both offensive and defensive: *Fame*, having her body and wings full of eys, ears, and tongues, sounds the trumpet before him, to shew that wars oftentimes follow upon evil reports. And because the Romans would intimate how much they detested civil wars in their City they would not suffer the picture of *Mars* to be painted on their gates and private doors, but in stead of him the picture of *Minerva*; and for *Mars* his picture they thrust it out of the City to be painted upon the doors of country mens houses abroad: for by maintaining wars abroad, they kept peace at home. 2. By *Mars* the Gentiles understood the Sun, as appears by that picture of



*Mars* adorned with the Sun-beams, and anciently worshipped in *Spain*; or rather the heat and vigour of the Sun, which heateth the blood, and occasioneth strife and warre, as may be seen in cholerick and hot constitutions: and because such hot temperaments are prone to *Venery*; hence the Poets feigned, that *Mars* lay with *Venus*; and withal to shew, how much souldiers are given to *Venerèal* lusts:

*At non ad Venerem nocturnaue præliatardi.*

3. Not without cause do the Fathers laugh at the Gentiles, who made *Mars* their god, that was both a murtherer, as also unjust, impious, mad, and perfidious, as *Homer* describes him; who was detained a prisoner by *Vulcan* for his adultery, and was wounded by *Dipmedes*. This is that god from whom the Romans bragged they had their original, whom they made the patron of their City, and dedicated the first month of the year to him, assigned to him certain priests whom they called *Salii*, and many divine honours: I wish that Christians, who professe themselves the disciples of the Prince of peace, did not too much worship this impious god of war: we erect not temples and altars to him abroad, but we do this in our hearts; we do not sacrifice to him horses alone, but men also, even those for whom Christ died: so that neither *Iemnos* nor *Thracia* did more adore him then Christians do. But however the Gentiles worshipped him; yet *Homer* tells us, that *Jupiter* hated him: I am confident that the true God, whose name is *Jehovah Shalom*, the Lord our peace, hates and detests warrs among brethren of the same faith; for he breaks their bows, knaps their spears in sunder, and burns their chariots in the fire. I vvish vvith *S. Austin*, that it were as certain there were no vvar, as it is certain that *Mars* is no god: *utinam quam manifestum est quod non sit deus, tam non sit bellum*; Lib. 7. de Civit. cap. 14. But so long as pride, ambition, covetousness, & malice reign among us, so long *Mars* must be worshipped by us. 4. *Mars* is described by the Poets as a great enemy to *Minerva*, the goddess of Wisdom and Arts; vve see by experience how true this is; for, wisdom, arts, learning, justice and true piety are trampled upon in time of vvar. 5. *Mars*, vvho by *Homer* is described the svviftest of all the gods, vv as caught in a Net by limping *Vulcan*, the sloovest of them all; *Tardus velocem*

*velocem assequitur* ; let men run never so swiftly in ways of wickedness, yet slow-paced vengeance at last vwill overtake them: *Rarò antecedentem scelestum deseruit pede-pœna claudo* 6. Though *Mars* thought to have committed adultery with *Venus* in secret, yet he was seen by all the gods ; there is no wickedness done so secretly, vvhich is not made obvious to the all-piercing eye of the Almighty. *There is nothing so secret that shall not be revealed*, saith Christ. 7. *Mars* was absolved from the murther which he committed in the Areopage, a place vvhether the Athenian Magistrate used to judge ; to let us see that the smallest homicides are punished in time of peace, whereas the greatest and most horrible murthers go free in time of war : As *Seneca* complained of theft, so may I. of murther ; *Parva furtâ puniuntur, magna in triumphis aguntur* : small murthers are punished, great ones are honoured with triumphs. 8. *Mars* was conceived of *Juno* by touching a flower : what is more specious to the eye, and yet what more frivolous then a flower ? By this we may see, that rich and potent men have specious pretences for their vvars ; but vvhhen they are sifted, they prove no less frivolous then a fading flower. 9. *Vulcan* bound *Mars* and *Venus* together, but *Neptune* got them to be loosed ; I think they meant by this, that lust is caused by the heat of youth ; but given off in old age, which is cold and moist, represented by *Neptune*.

*MEDÆA* See *JASON*,

*MEDUSA*, See *GORGON*.

*MEMNON*, See *AURORA*.

### *MERCURIUS.*

**H**E was the son of *Jupiter* and *Maia*, the messenger of the gods the god of Merchants, of Theft, of Wrestling, of Eloquence ; he found out the harp, and killed *Argus* and delivered *Mars* out of prison, and bound *Prometheus* to the hill *Caucasus* ; his head and feet are winged, and he begot of his sister *Venus* *Hermaphroditus*.



## The INTERPRETER.

1. **H**E is called *Mercurius, quasi Medius currens*; for speech, whereof he is said to be god, is that which runs between man and man; and by which we converse one with another: and Merchants by this trade with each other: therefore he is called the God of Merchants: and by the Greeke *Hermes*, from *ἑρμηνεύω*, that is, Interpretation: for speech is the interpreter of the minde. And to shew the force of eloquence, they painted him drawing of people after him by the ears with a small chain reaching out of his mouth; therefore they called him the messenger and embassadour of the gods; for eloquence is required in Princes embassadours. Or this fiction may shew that they who are born when *Mercury* bears rule in their Horoscope, are ingenuous, and eloquent, and nimble also both in their wits and fingers: for he was a notable thief, who stole from *Admetus*, his oxen; from *Apollo*, his arrows; from *Vulcan*, his tongs; from *Venus*, her girdle: from *Neptune* his trident; and would have stole *Jupiters* thunder too, if he had dared. 2. Hee vvas the finder out of the Harp or Lute, he taught the Egyptians all arts and sciences, he taught men to leave their rudeness, and become civil and religious: therefore they make him still to be waiting upon the gods, especially upon *Jupiter*: I think to let us see, that learned and wise men should be entertained in Princes Courts: and such as are eloquent and ingenious. 3. They write that he sucked the breast: of *Juno*: to shew us, as I suppose, that *Juno*, that is rich and potent Princes ought to be the nursing fathers, and nursing mothers of learned and eloquent men. 4. They used to paint *Mercuries* picture on their doors, that he being the god of Thieves, might keep off other thieves from their houses: a goodly religion that punished men for thieving, and yet adore him for their god, who was the Author and patron of thieves and thieving: 5. They called him the son of *Jupiter*; to shew, that eloquence, sciences, and ingenious arts are the gift of God. 6. They made him winged both in his head and feet, to shew the swiftness and various motions of the Planet *Mercury*, and the nimbleness

of their wits, tongues, and fingers, who are born under that star : as also the nimble force and power of eloquence in moving mens affections. 7. He killed (by *Jupiters* command) many-ey'd *Argus*; to shew, as I conceive, that Princes by the tongues of eloquent Oratours, are able to tame and subdue the many eyed multitude, which are sooner brought in subjection by tongues, then by swords : therefore the tongue was consecrated, and offered in sacrifices to *Mercury*.

*At pietate gravem & meritis si fortè virum quem*

*Conspexere silent: arrectisque auribus adstant:*

*Ille regit dictis animos, & pectora mulcet.*

For this cause they gave power to *Mercury*, to appease storms and tempests: for as *Neptune* settleth the tempestuous seas ; so doth *Mercury*, or eloquence, pacifie a stormy and tempestuous State. 8 I find that sometimes *Mercury* and *Minerva* were painted together, to shew how needfull the tongue and hand are to get wisdom, the one by speaking; the other by writing : and that all Common-wealths stand in need of eloquent men, and skilful artificers: for by liberal sciences, and handicrafts, the State is supported: And is it not fitting that they who are verbal professors, and *Mercuries* in their tongues, should be also *Minerva's* in their hands, and doers of good works? 9 *Mercury* was painted with a rod in his hand wrapt about with two Serpents embracing each other: by which is signified, that eloquence must be joined with wisdom, whereof the Serpent is the embleme: and where wisdom and eloquence are conjoined there the State is well governed, which is signified by the rod or scepter, the symbol of Government. By this rod also is shewed, that the most brutish and serpentine dispositions are made tame, and brought to agreement by eloquence, as two Serpents are upon *Mercuries* rod : which is called *Caduceus à cadendo*: for all anger and hostility falls to the ground, when that rod doth mediate, that is, when eloquence doth interpose : therefore Princes Ambassadors that are employed to mediate a peace, are called *Caduceatores*. 10. I find, that *Mercury* is painted in some pictures not onely with winged head and feet, but also with a Purse in his hand : to shew, that he is the god of gain, which is



not got but by diligence, expedition, and wit ; hence he is painted with a goat and a cock by him; to shew that as vigilancy, whereof the Cock is the emblem, is required in a Merchant, and in him that will be rich; so likewise must he venture, and overcome all difficulties, as the goat that clambers up the highest rocks. Or if it be true that the Goat breathes not with his nose, but with his ears; then by this may be meant, that from the mouths of Oratours the mindes of the rude multitude are fed, and live by the ears and to shew that vigilancy and sagacity are required in those that will be rich eloquent, and learned, *Mercury* was worshipped in *Egypt*, under the shape of *Anubis* with a dogs head. 11. *Mercury* may signifie the Sun, for his wings may represent the Suns velocity; his killing of *Argus* may shew that the Suns appearance puts out the light of the Starres to us, vvhich seem to be as so many eyes of heaven. The Sun seems to look upon us with a threefold aspect, pale, red and blew; the first presages rain, the second vvindes, the third serenity; therefore it was perhaps, that they painted *Mercury* with three heads upon a square stone, to signifie the four parts of the world, or the four seasons of the year. And, to shew that the Sun never grows old, or decays in strength, they painted *Mercury* always young, beardless, and cheerful: and perhaps that picture of *Mercury* like a youth carrying of a ram, may signifie that the Sun seems to grow young, and makes the world look youthful, when he enters into the sign of the Ram in the Zodiack. 11. Because he vv as held the God of Speech, therefore they made him also the God of bargains and sailes; hence he was called 'Aesculap' the god of the Markets (*Mercurius*, à *mercando*,) and his image vv as wont to be erected in the Market-places; for vvithout speech there cannot be buying and selling, and vve see how nimble tongued shop-keepers are vvhen they are selling their vvares, as if they vv ere sons of *Mercury*. 13. He is alvvays painted with his head covered, to shew, that nimble, cunning and crafty heads seldom discover their intents, but still have a cloak (as we say) or some pretence for their actions; so that *Argus* himself is deceived by them, and they that are most vigilant and quick sighted are sometimes over-reached. 14. Nimble-tongued

tongued *Mercury* stood upon a square stone; I wish that our fair spoken and nimble-tongu'd professors would prove constant in their wayes, and square in their actions. 15. *Jupiter's* messenger was called *Ἑρμῆς*, from *ἑρμηνεύω*, that is, interpreting, or speaking: so *Juno's* messenger was called *Iris*, from *ἰστέω* to speak; by which they would shew how necessary it is for Princes Ambassadors to have eloquence, and to be good Oratours. 16. I have read that *Mercury* stole from *Mars* his sword; but we have *Mercuries* that put the sword into *Mars* his hand. Sure, these are not the sons of *Jupiter Cælestis*, but of *Jupiter Stygius*; neither are they *Caduceatores*, but *Fæciales*: they are not like that *Mercury* who with his rod made peace, and united serpents, and found out musick and harmony; but like him that found out the art of wrestling and thieving, the authors of confusion, and the true successors of that *Mercury* which was worshipped by the ancient Gauls, who delighted in the shedding mens blood. These *Mercuries* are *ψυχοπομπῆς*, the leaders of souls to hell, and not the bringers of them from thence. 17. *Mercury* is painted sometimes with his soporiferous rod in the one hand, and a short sword in the other; the Devil casts us a sleep in security, and then destroyes our souls. 18. *Mercury* with his rod drives the souls into hell, and from hell,

— *Hæc animas ille evocat orco*

*Pallentes, alias sub tristia tartara mittit:*

*Dat somnos, adimitque, &c.* —

Such is the power of Gods word, it casts us down to hell in denouncing Gods judgements. and raiseth us again in the promises of the Gospel. 19. By *Mercury* may be understood the desire of knowledge, which bound *Prometheus* the Astronomer to *Caucasus*, that the Eagle might feed upon his heart; by this, they did signifie the care and solicitude which the Astronomer took in remaining upon that hill in the night time to observe the motions of the starres. 20. He begot *Hermaphroditus* of *Venus*, and he himself had both sexes, to shew us the nature of that starre; for *Mercuries* power is partly masculine, in stirring up heat, and partly feminine, in causing moisture; therefore he was painted with a launce in one hand and a distaff in the other:



and he is described by the Poet to be red or yellow haired, to signify his vicinity to the Sun, and to be very beautiful, to shew his nearness to *Venus*. 21. Our blessed Saviour is the true *Mercury*, the Son of God, the Word of the Father, the Messenger or Angell of the Covenant, the Sun of Righteousness, the God of Order and Harmony, the Prince of Peace, who by his cross, as the true *Caduceus*, hath reconciled all things in heaven and earth, who hath killed the many-eyed *Argus*, or vigilant enemy the Devil; whose eloquence was such, as never man spake as he did: who hath tamed and subdued the two serpents, that is, the perverse and venomous disposition of the Jews and Gentiles by his cross, and by the same hath delivered our souls out of hell.

## M E D Æ A

Pind. Pyth.

Od. 4.

Euripides,

Seneca.

In Med.

Pausan. in

Arcad.

Fulgent.

l. 2. myth.

Ovid. l. 7.

Apoll. l. 3.

Flaccus.

l. 1. c. 7.

Apoll. l. 1.

Hygin. fab.

25.

Nat. Com.

l. 6. c. 7.

Ronodæus.

**S**HE was the daughter of Aëta, King of Colchos, who entertained Jason, when he came thither with the Argonauts, and by teaching him to charm the watchful Dragon, and the brazen footed Bulls, obtained the golden Fleece: she tore her brother Absyrtus in pieces, that so she might retard her father by gathering up the torn limbs, from pursuing of her: at last she came with Jason to Thessalia, where she made old Aeson young again; she bore two sons to Jason, but was at last forsaken by him, having married Creusa, the daughter of Creon, King of Corinth, at which Medæa was so enraged, that she burned Creusa, and all with her in the Pallace, and killed the two sons she bore to Jason, in his own presence; then flying to Athens, she married old Aegæus, and bore him a son, whom she called Medus.

## The INTERPRETER.

1. **M**Edæa is the name of a poysonable herb, which kills the party that takes it, in the space of a day, therefore called *Ephemeron*: it is leaved like the Hellebore, with a round root, and called in Latin *Bulbus agrestis*, in English dogs-bane; but our dogs-bane hath no such strangulative quality; it is only that *Ephemeron* of Colchos that is poysonable: the Syrian *Ephemeron*, which the Apothecaries call

*Hernie.*

*Hermodyctylos* is medicinable : but that of *Colchos*, which is therefore called *Colchicon*, is very pernicious: yet the Turks use to make themselves drunk with the flowers of it steep in wine, or rather so stupid that they seem for a time to be in an extasie: *Nicander* calls this herb Μηδείης Κολχίδος ἐχιδμόρον πύρ, *Medæas* hurtful fire, because she was the first that found out this fiery herb, and used it; and perhaps it was this with which she burned *Creusa*, in a potion or oyntment; but the burning of the Kings house must be by sulphur, pitch, or asphaltus; *Pliny* saith, with *Naphtha*, for the water made it burn the more fiercely; *Alit unda flammæ, quôq; prohibetur magis, magis ardet ignis*: this kind of fire was not much unlike our *Gianados*: it is likely then that this fire with which *Creusa* was burned, was an oil made of this herb, and it is called *Oleum incendiarium*, and *Medicum*, because it was prepared in *Media*: or else it was *Naphtha*, with which *Creusas* cloak and crown were besmeared.

2. In *Medæa* we may see the nature of lust, jealousy, and cruelty: for the love she carried to *Jason* a perfidious stranger, she betrayes her parents and country, and murders her own brother: out of jealousy, because *Jason* had married *Creusa*, she burns her and all in the Palace, and murders both her sons she had of *Jason*, in his own presence: such was her cruelty, that besides what is said, she cut old *Pelias* in pieces, and boiled him away to the bones, making his daughters believe that she could by these means make him young again. Thus we see the cruelty of a lustful jealous woman; *Sævus amor docuit natorum sanguine matrem Commaculare manus*: and as for jealousy, there is no madness like it; Ζῆλος ἐπὶ μακρῆς μοῖζον κακόν; nor is there any cruelty and wickedness, like that of some women: *Mulier, dedit natura cui primum malo animum, ad nocendum pectus instruxit dolis*; and *Medæa* confesseth of her own sex in *Euripides*, that women are unskilful, and unfit to do good, but most cunning plotters of mischief:

Γυναικες, οἷς μὲν ἔδωλ' ἀμνηχανώταται

Κακῶν δὲ πάντων τέκνες σερπύταται.

3. *Medæa* was called *Anguicia*, from *Angues*, the dragons by which her chariot was carried in the air, when she fled from *Corinth* to *Athens*; or from teaming of dragons, in which she had

*Mathiol. in Dioscorid. l. 4. c. 80.*

*Nic. in Theri.*

*Sen. in Med.*

*Turneb. ad. l. 24. c. 22.*

*Virg. Ec. 5 Archias.*

*Sen. in Octa.*

*Eurip. in Med.*

*Act. 2.*

*Ab anguibus quod angues auget.*



Nemus An.  
guicia in  
Horat. Od.  
l. 1.  
Mat. 4.  
Act. 8.  
Daniel.  
Apoc.  
Bis pueri  
senes.

Pyth. Od. 1.  
αλέψεν τῷ  
Μέδειαν  
συνάου.

had good skill, or else because she made use of the poyson of serpents, for she had learned from *Circe* her skill in poysoning; now that she might be carried in the air by the power of Satan, is not improbable, seeing he could carry Christ from the desert to *Jerusalem*, and from thence to an high mountain; so the Angels carried *Pilip* and *Habakkuk*. And we read that *Simon Magus* was carried in the air, with divers others. This is no hard matter for Papists to believe, who are perswaded of the carrying of our Ladies Chappell of *Loretta*, from *Judaea* to *Italy*, in the air. 4. *Medæa* was said to make old men young again; by which is meant, that by her enchantments she made some old men grow so youthful, as to fall in love with young maides; and so indeed lust in old men makes them youthful, yea childish; or else may be meant, that she had a medicine or flower which could dye gray hairs black, by which means old men looked young; or else she had found out a private bath in which she used to bathe old men, as she did old *Aeson*, *Jasons* father; and this bathing was called boiling: but *Pelias* being too aged and decrepit, and not having strength enough, failed in the bath, and so died; for doubtless baths and physick, with cordials and other helps, though they cannot recall the years past, yet they may keep off a great while decrepit old age, and can cure the infirmities of old bodies, by repairing the natural heat, and cherishing the radical moisture, and giving to old age the vigour and strength of youth; thus *Dauids* youth was renewed like the youth of an Eagle; which *St. Augustin* saith reneweth his youth, by rubbing his beak grown together upon a stone, so that he can feed again, who before pined away, because he could make no use of his bill. *St. Hierom* thinks that the Eagles youth is renewed by dipping his feathers in a certain fountain, by which he is renewed, not onely in his feathers, but also in the strength and vegetation of his body. 5. Though *Medæa* willingly went along with *Jason*, yet *Pindarus* saith, that he stole her away, because she went away without the consent of her father, and therefore the marriage proved unfortunate to them both, and so do most of those marriages that are made up without consent of parents, who oftentimes also are to blame in their too much strictness, as *Aeta* was

was, who though he knew how much his daughter was in love  
 vvith him, and though he had deserved her, by undergoing  
 the danger of his life in plovving vvith the fiery Bulls, and  
 in incountring vvith the Dragon, yet would not give his  
 consent, and by this means he brought destruction up-  
 on himself; so do many parents bring themselves to  
 sorrov, untimely death, and other inconveniences, by being  
 too rigorous against their daughters affections being firm-  
 ly settled. By these fire-breathed Bulls which *Lycophron* so  
 calls, and of which *Claudius* speaks; *Et iugataurorum rapidis*  
*ambusta favillis*; and *Flaccus*, *Quantus taurorum è naribus ig-*  
*nis*, and *Ovid*, *Ecce adamanteis Vulcanum naribus efflant A-*  
*ripides tauri*; and *Virgil*, *Hæc loca non tauri; spirantes naribus*  
*ignem Invertere*. I say, by these bulls may be meant king  
*Aeta's* guard, which consisted of strong bodied men, brought  
 out of the Country *Taurica*, therefore called *Tauri* or bulls by  
 the Poets; who are said to breathe out fire, because they were  
 furious hot-spirited men, vvwhose Captains name might be  
*Draco*, vvhence arose the fiction of the Dragon; Sure the  
 Spaniards found that *England* once afforded such a Dragon,  
 and fiery mouthed bulls, vvhen they encountred vvith Sir  
*Francis Drakes* ships. 7. The devil is not so black as he is  
 painted, nor perhaps vvvas *Medea* so wicked and cruel as the  
 Poets describe her, vvho call her τήνην ἡμίσεα the evil  
 spirit and fury of her children, and that she was guilty of  
 τερροχτορίας of murdering her ovvn children; *Aelian* clears  
 her of this and thinkes that this fable vvvas feigned by *Euri-*  
*pides*, in favour of the Corinthians vvho themselves vvvere  
 guilty of the murther; And *Heracrides* commends the  
 people of *Phæsis*, for their Hospitality to strangers, and  
 pity to ship-vvracked men, whom they used to furnish with  
 mony, & other things they wanted: φιλόξενοι δ' αἰσίου, ὅτε πᾶν  
*ναυαγὲς ἐφοδίζεν*, &c. I will not altogether defend the Po-  
 ets, nor yet in this condemn them, for it is not unlikely but  
 that she was a cruel vvwoman, else all the Poets would not  
 have vvritten so bitterly against her, and make such a stir  
 about nothing; yet perhaps she was not altogether so wic-  
 ked as they make her, for in their praising and dispraising,  
 they use many times to be Hyperbolicall. 8. *Medea* is cal-  
 led by *Flaccus* the daughter of the Sun, or as others, the  
 grand

ταύρος πυ-  
 ρινός..  
*De bell.*

*Get.*  
*Argon. l. 1.*  
*Meta. l. 7.*  
*Geor. l. 1.*

*Lycophron*  
*Var. l. 5.*  
*c. 21.*

*De politis.*  
 Σκύλλα  
 λέαινα  
 πύργου  
 σίδηρον  
 παιδοκλέως  
 παιδοφόνος  
 ἰχθυοῖος  
 By these  
 epithetes  
 she is cal-  
 led in  
*Euripides*  
*Soligena*



Encl.  
Nat. Com.  
l. 7.  
In Eliac.

grand childe, her mothers name was *Idya*, which signifieth knowledge, as *Comes* translates it; and *Pausanias* describes her sitting in a throne, having *Jason* on her right hand, and *Venus* on the left. *Medæa* signifieth Counsel; good counsel proceeds from the Sun, who by his influence refines the braine, and makes it the fit seat of wisdom and counsel: and so it doth from *Idya* knowledge, for ignorance cannot give counsel: Now good counsel or wisdom prefers health to beauty, therefore it is that *Medæa* sets *Jason* on her right hand, and *Venus* on her left; and whereas *Medæa* is said to turn the Rivers backward, and to draw the Moon and Stars out of heaven, it is meant, that wisdom is able to turn and guide the whole course of the world; *Sapiens dominabitur astris*. 9. *Medæa* was the sister of *Circe*, and from her learned her skill in witchcraft, and they were both the daughters of the Sun: by which may be meant, that art is the sister of nature, and imitates her actions; but both art and nature, have their power from the Sun; or rather from God the author of all goodness; but as *Medæa* set *Creuſa* and her company all on fire, so doth excellency in any art kindle the flames of envy in ignorant and malevolent spirits. 10. *Medæa* is called by *Apollonius*, the priestess of *Hecate* the Queen of hell; Surely all Witches and Magicians, who give themselves to the knowledge of such unlawful arts, are the priests of Satan, the Prince of darknesse. 11. *Medæa* for the love of *Jason*, forsook her father, kindred or country, and did undergo all the difficulties of a long voyage; I wish there were in us the same love of Christ; then we should forsake all that is near or dear to us, to follow after Christ our spiritual husband. 12. *Jason* by hearkening to the counsel of *Medæa*, obtained the golden Fleece, overcame the fiery-bulls and Dragons, and all other difficulties of his journey: by which we see that nothing is hard or impossible to him that will hearken to good counsel; whereas they that are head-strong, and sleight the counsel of the wise, fall into many inconveniencies. 13. In *Jason*, we may see the nature of ingratitude; he that received both his life and happiness from *Medæa*, who for his sake betrayed her father, killed her brother, forsook her friends and country, and undertook so long and dangerous a voyage, is at last forsaken

In Argon.

taken by him; *ὡς ταχὺ τῶς βροτοῖς χάρις διέρπει;* how<sup>v</sup> quickly do good turnes flowv out of mens minds? 14. We see also the fading vanity of beauty, and howv instable that love is which is grounded on it; *Jason* admired at first the beauty of *Medæa*, and doated on it, but no sooner did her beauty begin to fail, but his affections fail also; therefore if men will be happy in their marriages, let them ground their love on vertue which is permanent, not on beauty which is frail and transient; *formæ gloria fluxa & fragilis, virtus clara æternaq; habetur.* 15. In *Jason* and *Medæa*, we see how unfortunate those marriages are, where there is not true love and concord; for their jarring was the cause of all the miseries that befell them both; whereas on the contrary, there is no such worldly happiness as conjugal love and unity:

ἔρως γίγνεται ἡ γυνὴ Ἰωάννη, ὅταν γλῶσσοις ἀνδραμὴν ἐχθρῶν, Eurip. in  
 Felices ter & amplius, quos irrupta tenet copula, neq; ullis di- Horat.  
 vulsus querimoniis suprema citius solvit amor die. 16. In the  
 marriage of Jason with Glauca or Creusa we see what trust  
 there is in worldly happiness; how quickly did the joy,  
 splendor, and magnificence of that wedding end in sorrow, οἱ βίῳ  
 misery and destruction? This life is but a wheel, and all ἔχῳ  
 worldly felicity as unstable as the Moon; the wind and Phocilides:  
 sea; great happiness saith the Poets never stay with men  
 but are tost like ships in the sea by a storm, and at last Eurip. in  
 drowned; ὁ μέγας ὀλβὸς ἐμόνιμῳ ἐν βροτῶν, &c. Orest.

*MEDUSA*, See *GORGONES*.

*MEGERA*, See *EUMENIDES*.

**MEGARA.**

**S**HE was the daughter of Creon king of Thebes; when Erginus the Orchomenian tyrant, had imposed a heavy tribute upon the Thebans, they were subdued by Hercules, who killed their king, and mastered their City; for which good service Ceron bestowed his daughter Megara upon him; but when Hercules had stayed longer in hell then he intended, Lycus invaded the kingdom of Thebes, and was offering violence to Megara, who refused to marry him; but Hercules in the interim returning from hell,



hell, killed Lycus, restored Creon to his kingdome: but Juno being angry at the death of Lycus, made Hercules mad, who in his fury killed Megara, and his own children by her.

### The INTERPRETER.

- In Phocic.* 1. **P**ausanias writes, that Hercules did not kill Megara, and her children, but put her away, because, *παῖδάς τε καὶ τέκνα*, having lost the children which he had of her, he thought, that the marriage was not lucky, but made against the vwill of God. Thus men when they are willing to be rid of their vvives, use to make many pretences but if sterility cannot break the band of Wedlock, much lesse should the death of our children, seeing God who gives us children, may when he pleaseth take them from us; therefore our Saviour tells us, that no man can put away his wife except it be for adultery. 2. *Megara* complains in *Moschus* that *Hercules* employed the bow and arrows which *Apollo* bestowed upon him, in murdering of his own children *ὅς τοῖς ἰσχυροῖς αἰὲν πόρεν αὐτὸς Ἀπὸλλων*. By this may be meant, that *Hercules* children were killed by the Sun beams, called *Apollo's* arrows; for the heat of the Sun is the cause of burning and pestilential feavers; and *Hercules* being the same that the Sun is, as we said before, he is said to kill his own children, because the Sun is the author of generation, and so he is of corruption also, destroying all his children, whom he hath begot; and as *Hercules* converted the bows and arrows he received from *Apollo*, to the destruction of his vvife and children, so many men abuse the gifts vvhich God hath bestowed on them to their ovvn and their friends ruin; so Princes many times abuse the svword vvhich God hath given them, and let fly the arrows of authority and power, not against the enemies of the State, but against their own subjects their politick children. So Ministers employ oftentimes the arrowvs of Gods word, not against hereticks, but against their own flocks, of which they ought to be spiritual husbands. Thus as *Cassandra* calls *Hercules* *τὸν νοστήσαντα*, so may we call such Magistrates and Ministers. 3. *Hercules* that was wont to be called, the driver away of evils, the Saviour of the world, is now become the fury, and murderer
- Moschus 3. Idyll.*
- pn Lyco- Throne.*
- ἡγεμόνας*
- καταπίπτος.*

therer of his own wife and children; by which we see what trust is to be given to the arm of flesh : trust not therefore in Princes, nor in any son of man, for there is no help in them; if the wife and children cannot trust in their own father, and in such a father, who had subdued so many monsters, relieved so many captives and prisoners, and rescued so many from the jaws of death, what madness is it, to trust in any except in him, who will never leave us; but when father and mother forsake us, he will take us up. 4. In the very nick of time, when *Lycus* had thought all was his own and was going to murder *Megara* and her children, *Hercules* returns, whom he thought had been lost, and kills him, and rescues his friends; which was a very sudden and strange change. Thus while the wicked think they are in greatest security, they are in greatest danger; and when they cry, peace, peace, sudden destruction cometh. Let us not then with those naughty servants in the Gospel, fall a bearing of our fellows, and say, Our master is gone into a far country, and deferreth his coming, I tell you, saith Christ, he will come in an hour when the servants think not, and will give them their portion with hypocrites, *Raro antecedentem scelestum deseruit pede pena claudo*; and so we see that God is most ready to help us, when we are most ready to despair, and most near to destruction, *ubi deficit humanum auxilium, ibi incipit divinum presidium*. 5. How vain a thing is it for man to presume of his own strength, or to think himself secure in this world? *Hercules* who had subdued all the monsters and difficulties he encountred with, is at last subdued by his own madness, this may teach us all moderation and circumspection, and alwayes to be fearfull and doubtful of our selves, to work out our salvation with fear and trembling. Let him then who thinks he standeth take heed lest he fall. 6. In *Lycus* we see the unhappiness and fearful end of Tyrants, he that intended the ruine of *Megara*, and her sons, and of the Thebans with *Creon* their King, is himself suddenly destroyed by *Hercules*; thus in Gods just judgment tyrants and men of blood shall not live out half their dayes, nor shall they dye *sicca morte*, as the Poet saith, the measure they mete to others, shall be measured to themselves, and they shall fall into the pit they digged

Mat 24.

48, 49, 50.

Horat.

Phil. Jud.

Juvenal.



digged for others. What ends *Saul, Achab, Dionysius, Alexander, Hannibal, Scylla, Marius*, and other tyrants have made, may be seen in Histories. 7. *Hercules* who had done so much good to the world, whose whole life was a continual toyl to do others good, is at last rewarded with malice, envy, disgrace, and misery; thus was *Scipio, Cicero*, and others rewarded by the Romans; *Themistocles, Alcibiades, Lycurgus, Theseus* and *Solon* by the Grecians. The ways of vertue are hard and full of difficulty, subject to envy and obloquy; as the Sun is many times obscured with clouds, so is felicity and vertue with malice; as *Hercules* then was persecuted by *Juno*, so is vertue by envy; but let us take heed we prove not so mad as *Hercules*, who killed his wife and children, by which last act, he disgraced all his former actions, and clouded their glory, so that his light went out in a stinking snuff; it is not enough to begin well, he that continueth to the end shall be saved, *Exitus acta probat*. 8. *Hygius* writes that *Hercules* having come to himself again, went to know of *Apollo* how he might be expiated from the murther of his wife and children, who receiving no answer from *Apollo*, in anger carried away his *Tripos*, which *Jupiter* caused him to restore again, and for this sacrilege was made a slave to Queen *Omphale*: too many are like *Hercules*, when they cannot obtain their wishes of God presently, they fall into open impiety, whereas God many times deterrs to hear us, that he may trye our faith, patience, and perseverance; here is also a notable example of divine vengeance upon sacrilege: if the Gentile gods were so severe against it, will the true God with patience suffer it? 9. *Pausanias* saith that *Apollo's* priest would not give any answer to *Hercules*, because he was polluted with blood; so odious was the shedding of blood among the Gentiles, that *Aeneas* would not presume to touch his household gods, till he had purified himself from the blood of the Græcians, as *Virgil* sheweth:

*Me bello è tanto digressum & cæde recenti*

*Attrectare nefas, donec me flumine vivo*

*Abluero.* So *Seneca*, *Nate manantes prius manus cru-*

*Aeneid.*

*l. 2.*

*In Her. fur.*

*χρῆσθιν α'*

*ὕδατι πλύνειν.*

*enta cæde, & hostili expia;* So it was held abomination to offer any thing to the gods with unwashed hands, therefore *Homer* holds it altogether unlawful for any man polluted with

*L. 1. Fab.*

*32.*

*τὸν ὃ ἀρε-*

*κλον τὸν*

*τρίποδα*

*ἐν τῷ ναῷ*

*φῆρειν*

*ἔξω.*

*Paus. in*

*Phoc.*

*διὰ τὸν*

*φόνον.*

*In Phoc.*

with blood, *εὐχόμενοι*, to make vows or prayers, and yet *Iliad. 6.*  
 how many Christians are there, who make no scruple to  
 come in Gods presence though their hands are full of blood? *In Boetic.*  
 10. The same *Pausanias* writes, that *Hercules* was cured of *ἰσχυρῶς*  
 his madness which *Juno* caused in him, by the help of *Μινέρβα*, *ἐπέλαβεν*  
*nerua*, for she struck him with a stone called *Sophronistara*, by *αὐτὸν ἰσχυρῶς*  
 which he fell asleep, and so recovered; *Juno*, that is, rich- *τὴν λίθου.*  
 es, makes men oftentimes mad, but a blow with a stone  
 from God, that is affliction, makes them sober again; for  
*σωφρονεῖν*, which gave the name to this stone, signifieth to  
 grow wise, and to repent; *Hercules* then was more beholding *Ἡρακλεῖ*  
 to *Minerva* then to *Juno*: and so are we more beholding to *Ἀθηνᾶ*  
 learning then to wealth; What was *Hercules* without *Μινέρβα* *παρέσχε*  
*nerua*, but a mad man? and what is strength without wise- *πλὴν ἰσχυρῶς*  
 dom, but fury and violence? *Hercules* of himself in the *τοξότης.*  
 confidence of his strength could go down to hell; but with *Paus. Eli.*  
 out *Minerva* he could not return from thence; a strong bo- *Ἡρακλεῖ*  
 died man is fit to undergo a danger, but it is wisdom that *σύμμαχος*  
 takes him off again; it was *Minerva* that assisted *Hercules* *Ἀθηνᾶς*  
 to kill the Hydra; it is not so much strength as wisdom, &c.  
 that will subdue the many-headed multitude; Though *A-* *Idem.*  
*chelus* be backed by *Mars*, yet he shall be forced to submit  
 to *Hercules*, if he be assisted by *Minerva*.

## M E L E A G E R.

**H**E was the son of *Oeneus* King of *Caledonia*, and of *Hom. Il. 9.*  
*Althæa*; when he was born his mother saw the three *Diod. Sic.*  
 fatall Sisters by the fire, holding a stick in their hand of the *l. 4.*  
 same length with the childe, which *Althæa* kept carefully; It *Paus. in*  
 fell out afterward that *Oeneus* offered a sacrifice of his first *Arc.*  
 fruits to all the gods except to *Diana*: who being offended at *Ovid. Met.*  
 this, sent a Bore into *Ætolia*, which wasted the country. This *8.*  
 Bore *Meleager* by the help of the country young men, and of *Nat. Com.*  
*Atalanta*, whom afterwards he married, killed, and presented *l. 7. c. 3.*  
 her with the Bore's head, because she was the first that wound- *Apoll. l. 1.*  
 ed him: but falling out about this with *Althæa*'s two brothers, *Hygin. fab.*  
 killed them both: at which *Althæa* run mad, and flung the fa- *174.*  
 tall stick into the fire, which being burned, *Meleager* also di-  
 ed, being scorched with a fire in his bowels.



## The INTERPRETER.

- Iliad. 9.* **T**He sacrifice that *Oeneus* offered to the gods, is called by *Homer* *θαύσσα*, the first fruits, from *θαίλω*, to make green; because by their blushing the fruits grew green and did flourish. Here we see the religion of the Gentiles; who would not enjoy any thing of the ground; or count it their own, till first they had offered the first-fruits to their gods; neither would they taste of any thing in their feasts or suppers, until they had first offered some share thereof to *Lar*, and their other gods, which was called *Libare*; what a shame then is it for Christians to devour all, and give nothing to the poor? for this is to give to God himself, therefore *Christ* saith, When I was hungry you fed me. God stands not in need of our victuals, he hungers not, and if he were hungry, he would not tell us; for all the beasts upon a thousand mountains are his; our goods then are nothing to him, but to the Saints that are upon the earth. 2. *Oeneus* either out of negligence, or out of forgetfulness, did not sacrifice to *Diana* *ἡλαθῆς ἢ ἐκ ἐνόησεν*, saith *Homer*, therefore was he plagued with a great and cruel Bore, which he calls *σὺν αἴγριον ἀρσίβοοντα*, a wild Bore with white teeth, overthrowing from the roots the tall trees; thus we see the cause of all miseries and calamities that befall Kings and Kingdoms, to proceed from the neglect of Gods service; *Dii multa neglecti dederunt Hesperiae mala luctuosa*; the Poet acknowledgeth the neglect of the gods, to be the cause of all the civil wars and plagues of *Italy*. 3. The Bores head which *Meleager* gave to *Atalanta*, was the original of a great war between the *Curetes* and the *Atolians*. Of small sparkles proceed great flames; therefore it is wisdom in States to resist the first motions of quarrels, and to nip strife and jars in the bud; as in the diseases of the natural, so likewise of the politick body, it is wisdom *Venienti occurrere morbo*; to prevent the malady. 4. This bore is called by *Ovid*, the servant and revenger of *Diana*; indeed all creatures are the servants of God, ready to revenge his quarrels, and to execute his vengeance upon all workers of iniquity: witness this *Calydonian Bore*, and the *Erymanthean*; which *Hercules* killed;
- Mat. 25.*
- Pf. 50.*
- Hom. Il. 9.*
- Νέσπερα  
μακρά.*
- Horat.*  
*Σὺν κέ-  
λυν κέ-  
λαδον.*
- Hom. Il. 9.*
- Famulus  
vindexque  
Diana.*

killed : the Bull of *Crete*, the two Bears that killed the children who mocked *Elisha*; the lice, caterpillars and locusts of *Egypt*. 5. *Sabinus* thinks that this was no Bore, but a notorious thief, who robbed travellers, and killed them, and did much infest the whole country of *Atolia*; and this is not unlikely, for Poets use to clothe true stories with such fictions: and the more likely, because so many of the Princes of *Greece* met, and assembled their forces to suppress him: as *Jason*, *Theseus*, *Perithous*, *Lyncus*, *Nestor*, *Pollux*, and many others whose names are set down by *Nat. Comes*, 6. This Bore rooted up the trees; and destroyed the vineyards of *Atolia*: The Church of Christ, which is his vineyard; hath many such Bores, not onely out of the Forrest, that is, open and outward persecutors, but also hereticks within which eat up the grapes, and many times lay the Lords vineyard waste: It is a good wish of *Sabinus* that the Christian Princes would do as *Meleager* and his company, assemble a general Synod, and destroy these Bores. 7. Here we see what a fearful thing it is for children to procure their parents curses; by the example of *Meleager*, who as *Lucian* saith, consumed and pined away, as the fatal stick did in the fire; for I believe that *Althea* used some magical imprecations against her son, in that she prayed to *Pluto* and *Proserpina* to destroy him for killing of his uncles; although I know that magical words, charms, and imprecations are of no validity; and that witches do abuse and delude people with such tricks: yet I also know that in Gods just judgements, he permits the curses of the parents to fall upon the children: witness the curse of *Noah* against *Cham* and his posterity. 8. That *Meleagers* body did pine and consume away at the burning of the stick is either a meer fable, or else an illusion of Satan, who oftentimes is permitted by God to inflict diseases upon mens bodies, and delude his witches by causing them make the images of the sick party, and stick them with needles or pins, or melt them at a soft fire, as if these actions were the causes of their diseases: whereas there can be no action or effect produced without contact, and a proportionable distance betwixt the agent and the patient, and both under the same Genus, or in the same predicament: an example of this illusion we

In Ovid.

Metam.

of a man

called

Aper, see

Martial,

Non cenat

sine apro

noster, &amp;c.

epig. 7.

epig. 50.

l. 7. c. 3.

See Apollo

dorus. l. 1.

Στο μὲν αὖτε

δεῖς, in

conv. l. a.

The three

fatal sisters

by the fire,

were three

witches in

their form,

inchanting

Meleager.



*Boeth. Hist Scot.* have in *Boethius* his Scottish History of King *Duffus*, whose image of wax was found in a Witches house upon a wooden spit by the fire melting, which was held the cause of the kings long pining sickness, whose body wasted away with sweating, as the wax melted by the fire: this was a meer Satanical illusion, as *Wierus* sheweth in this and many others. *Virgil* speaks of this old conjuring illusion:

*De Lamiis l. 3. Eclog. 8.* *Limus ut hic durefcit, & hæc ut cera liquefcit uno eodemque igni, fic nostro Daphnis amore.* So *Ovid*:  
*Devover absentes, simulachraque cerea fingit;*

*In Epist.*

*Et miserum tennes in jecur urget acus.*

If then the melting of ones image in wax cannot cause the pining of the body, much less could the burning of a stick, which had no relation to *Meleagers*, be the cause of his sickness and death. 9. The sisters of *Meleager* were turned into the birds *Meleagrides*, which we take to be the Turkey or Ginny henns, either because there be great store of those birds about that place where *Meleager* was buried, or because those are melancholly and sad birds, expressing the sorrow of *Meleagers* sisters for his death: by this also they would signify, that too much sorrow makes men degenerate from their own nature, and for the present to be void of reason.

*Ovid. Met.*

13.

*Strab. l. 15*

*Nat. Com.*

*l. 6. c. 3.*

*Philost. l. 1.*

*de imag.*

*Hom. odys.*

11.

*Pind. Nem.*

6.

*Smyrneus*

*in paralip.*

*Paus. in*

*Phoc.*

## MELICERTA, See I N O

## MEMNON.

**H**E was the son of *Tithon* and *Aurora*, and King of some part of the East, who with an Army assisted *Priamus* in the Trojan war, but was killed by *Achilles*, when his body was put in the fire, he was by the prayers of *Aurora* turned into a bird, which with divers other birds flew out of the pile; these birds come by flocks every year out of *Ethopia* into *Ilium* where they use to fight and kill one another near the sepulchre of *Memnon*.

The

## The INTERPRETER.

**M**emnon was said to be the son of *Aurora*, either because he was of a red and fresh colour, as the morning useth to be, or because he lived, and was born in the Eastern part of the world, where the morning first appeareth, therefore the Eastern people are called *Memnoes* in the Poets, and *domus Memnonia*, in *Propertius*, signifie either the eastern countries (so *Susa* the chief City in *Persia* is called in *Herodotus* *Memnon's* city) or else *Ethiopia*, for *Memnon* is called an Ethiopian in *Catullus*, and black in *Virgil*; except he mean the Egyptian *Thebes* where *Memnon's* statue stood, which every morning at the appearing of the light, made a pleasant sound, as it were rejoicing at the sight of his mother *Aurora*; this might be done by art, for the image being of a great height, and having some small hole in it to receive the wind, which commonly bloweth in those parts most in the morning; might cause this sound, being the image was of hollow brass; but however this sound was caused, whether by art, or by magick, it may let us see what a shame it is, that a dumb image should seem to sing and rejoice at the light of the morning and approach of the corporal Sun, and we who are the lively images of God, to make no sign of joy, at the morning light of the Gospel and approach of the Sun of righteousness. 2. *Aurora* wept bitterly for the loss of her son *Memnon*;

*Luctibus est Aurora suis intenta, piisque*

*Nunc quoque dat Lachrymas, & toto rorat in orbe.*

By this they might mean that the morning is dewy, and in those parts, the moystest time of the day, and withall that the affection of mothers to their sons is great, and that he was a dutiful son, and a Prince of great worth: who is thus bewailed by a goddesse. 3. In that they write certain birds called *Memnoes* did arise out of *Memnon's* ashes, this was onely to flatter and comfort his sorrowful friends; for so the Poets by their fictitious transformations used to claw Princes, when they lost their friends, as if they were not mortal like other men: but by this and such like metamorphoses they are convinced of the truth of the Resurrection,

*Aurora  
filius.*

*Virg. l. 1.*

*Memnonia*

*regna, id est*

*orientalia.*

*Lucan. l. 3.*

*l. 1. El. 2.*

*Μεμνονεύων*

*ἀστυ. 5.*

*Nigria*

*Memnonis*

*arma.*

*Æn. 1.*

*Μεμνῶν, ἀν*

*τίλλου*

*ἐν τῷ πύλῳ*

*τῷ ἡ.*

*Diony. orb.*

*descript.*

*Aurora ab*

*aura.*

*Tacitus*

*saith, it*

*was of*

*stone. An.*

*l. 2. c. 68.*

*ὁ τοιαύτου*

*sonum*

*reddidit*

*Ovid. Met.*

*13.*

*these birds*

*were pain-*

*ted on the*

*cloak of*

*his statue.*

*τὸ χαλκὸν*

*δὲ ὀπίσθ'*

*ἑστὶν ἐπιπ-*

*ρασμένη*

*Paus. in*

*for Phoc.*



for if they would have men believe that birds did arise, and live out of the ashes of dead *Memnon*, why should they deride the doctrine of the Resurrection, that God in the last day will raise us out of the dust of the earth, as he made us of the dust of the earth? 4. To shew what a great losse the death of *Memnon* was, and how excellent a Prince he was like to prove; had not death taken him away in his youth, the Ethiopians did use to bewail him every year, and they feign that certain birds used every year to flock from *Ethiopia* to *Ilium* where *Memnon's* tomb is. these birds from him are called *Memnonidæ*, who killing each other, do as it were sacrifice themselves to his ghost; besides, he was held to be the son of *Jupiter*, as all excellent men were, and his father ordained that the day of his death should be celebrated with mourning and fasting; this was called *Apastia*; and not onely at his tomb in *Ilium*, but also at his Palace in *Persis* or *Susa*, every fift year did these Memnonian birds meet and destroy one another. 5. It is most probable that the sound, which this image of *Memnon* made every morning in the temple of *Serapis*, was not artificial but diabolical; for *Tacitus* writes, that it uttered certain words, and *Cambyses*, having taken *Thebes*, caused the image to be opened, supposing to have found within it some musical engine, but found nothing; for after a part of this Collofus was demolished, either by *Cambyses*, or by earthquake, it retained its sound notwithstanding, as *Juvenal* intimates: *Dimidio magicæ resonant ubi Memnone chordæ*; where the old Scholiast thinks that this image held in his hand a Lute or Harp which made the sound; but that needs not, for the image might make a sound like a Harp, or any other stringed instrument; and so *Juvenal* is to be understood; but my conceit is, that this sound might be caused without magick, either by some small hole receiving the wind, as I said before, or else by the heat of the sun beams entring into the mouth of the image, and rarifying the moyst air within, which requiring more room, might cause a sound, as we see in fruit and green wood heated by the fire; and the rather I suppose this to be so, because *Pliny* writes, that it sounded onely, when the sun beams shined on it in the morning and that the sound which it made was confused,

Rhodig.

l. 22. c.

απασία ab

α &amp; πασος

ἀπὸ, seu

ἰθιεύ,

Vesci.

Anal. l. 2.

πῖπλον

σείμει

πείντ

Strab.

Vet. Schol.

in Sat. 15.

Juven.

Lubinus &amp;

Britannicus

Contactum

solis radiis

crepare di-

cunt. l. 36.

or a crackling only : and though some part of it was demolished yet in the parts left, there might be some hollow places for containing, and some small vents for letting out the dilated air ; for doubtlesse the Egyptians were a witty people, and their priests good Philosophers , who because they could do many rare things beyond the reach and reason of the vulgar, were accounted Magicians. Who knows not that *Egypt* is, as *Macrobius* calls her, the mother of arts? and therefore the Egyptians are called learned by *Apuleius*; to them we are beholding for the knowledge we have of Astronomy, Geometry, Arithmetick, and other Sciences ; and it was of old, the generall Colledge of the world, whither all nations resorted for knowledge. 5. *Smyrnaeus* tells us that *Aurora* at the death of her son , covered her self with clouds, and groaned pitifully, the earth waxed horrid with darkness, the swift winds at the command of *Aurora*, carried the body of *Memnon* into the Camp of *Priamus* ; the air lamented, the skie on all sides groaned , and the drops of blood which fell from his body were turned into the river *Pasblagonius*, which every year upon the day of his death is bloody : these, and such like hyperbolical speeches are but flattering expressions , to shew the excellency of the dead party, and to comfort the surviving friends, as is said : and perhaps in these might be some Satanical illusions, and some philosophical truths : for the sad morning commanding the winds, is to shew us that storms are ingendered then when the air is clouded : the groaning of the air is to express the roaring of the winds. 7. *Memnon* may signifie the memory, which is begot of *Aurora*, because our memory is most active in the morning : he saith that he was nursed by the *Hesperides*, near the Ocean, because the starrs which are meant by *Hesperides*, have an influence upon the memory, and the same memory consisteth in a moist brain which is the cause that children have better memories then old dry men, which may be meant by the breeding of *Memnon* near the sea; *Ἐσπερίδης δὲ γὰρ το παρὰ ῥόν αἰανός*. 8. *Memnon* having wounded *Achilles*, bragged that he was a better man then he, because his mother *Aurora* was a more honourable goddess then any of the *Nereides*, meaning *Thetis*, the mother of *Achilles*, which dwelt among the fishes,

*Eruditi.*  
*In Paralip.*  
*l. 2.*

καὶ ὑψα-  
μένην νεφέ-  
ραι, ἔσο-  
ντες,  
&c.  
Θεοὶ αἰνῶν  
ἀμφὶ αὐτῆς  
ἔγενε.  
αἱματίδης;

*Μέμνων ἢ*  
*μνήμνημα.*  
*Præf. τῆς*  
*μνήμης.*  
*Ἐσπερίδης*  
*δὲ γὰρ το.*  
*Smyrne.*  
*l. 2.*

*αἰανός.*  
*Smyr. l. 2.*



and commanded the Whales; *ναῖσι ὁμοῖς κήποι μετ' ἑχδύα  
κυδιόωσα*; where we may see how quickly men are puffed up  
with a small success; little knew *Memnon* that he was pre-  
sently to receive his death's-wound, by the hands of him he  
so much slighted;

*En. 10.* *Nescia mea hominum fati sortisque futura,  
Et servare modum rebus sublata secundis.*

*Nobilitas sola est ac unica virtus. Juven.* And as great vanity is it for men to brag of their gentility or noble parentage, for virtue is the onely true nobility: *Et genus & proavos & quæ non fecimus ipsi, Vix ea nostra vo-* co; he that hath nothing to brag of but his parents nobility, brags of that which is none of his; a man that brings honour to his poor parents, is in better condition, then he that obscures his noble extraction, by his base carriage; *Ego meis majoribus virtute mea præluxi.* *Achilles* was the stronger man, though his mother was not to compare to *Memnon* or the celestial goddesses. 9. *Philostatus* writes that *Memnon* vowed and dedicated his hair to the river *Nilus*; It was the custom of the Greeks and Romans, that when their youth had left growing, to cut their hair (which till then they kept) to their country rivers as being the chief author of their food and conservation, which consisted in moisture for they drunk water onely, and were fed upon liquid meats. So *Pelias* the father of *Achilles* dedicated his sons hair to *Sperchius*, a river in *Thesaly*; which ceremony *Alexander* imitated in the funeral of *Hephæstion*. So *Theseus* in *Plutarch*, and *Nero* in *Suetonius*. This custom doubtless the Gentiles did borrow from the *Nazarites*: but to no god did they dedicate their hair more then to *Æsculapius*; *Accipe laudatos juvenis Phœbeie crines*; and yet he had too much of his own. This is the custom of men, to give most to those that have least need, whereas the poor are suffered to starve: *Semper eris pauper, si pauper es, Emiliane*; *Dantur opes nullis nunc nisi divitibus.* This dedication of the hair was called swearing; *Jurataque multum barba tibi*; because in dedications solemn oaths were used. 10. *Lucian* tells us that *Demetrius* undertook a journey of six moneths upon *Nilus*, and that against the stream, onely to see the Egyptian *Pryamides*, and to hear *Memnon's* statue. We see what pains men take to satisfy their phantasies, but

*Cicero.*  
*αδελφότητι  
ἐπερανί-  
σιν.*

*Fluvii di-  
cebantur.*  
*καρὸς ποταμῶν.*

*Hom. II.*  
*l. 13.*  
*Stat. l. 3.*  
*Sylv.*  
*Plutarch.*  
*Sueton.*  
*Numb. 6.*  
*Stat. Syl.*  
*l. 3.*  
*Martial.*

*Stat. l. 2.*  
*Syl.*  
*ἐν ἐπεπλ-  
ῶνι κατὰ  
τὸν Νεῖλον  
ἐν Τόπῳ.*

but will undertake no toyl to gain heaven ; he did undergo this journey to hear a stone image speak , and we will scarce step out of our doors to hear Christ, the living Image of God speak in his Word; and whereas *Lucian* writes that he heard this Image utter certain Oracles in Verses, this he writes in mocking way; yet Images have oftentimes spoke, either by Satan, or boyes within them. 11. When *Pindarus* calls *Memnon* the Ethiopian Captain ; and other Poets write that he came out of *Ethiopia* : We must not conceive that they meant the African *Ethiopia*, for the superiour of the Abyssins had no commerce with the Trojans, and much less the inferiour beyond the line ; being not known to the Ancients, as may be seen in *Ptolemy* : but they meant the Asian or Indian *Ethiopia*, under which they comprehended *Persia*, *Arabia*, and *Egypt*; of these two *Ethiopia*'s *Seneca* speaks; *Titan binos propinqua tingit Ethiopias face* ; So *Strabo*, so *Homer* ;

In *Philops.*  
τεῖ παρ' ἑν  
Αἰθίοπων.  
*Pyth. Od. 6*  
& *Nem. 6.*

In *Her. fur.*  
*Strab. l. 1.*  
*Odyss. l. 1.*

Ἀἰθίοπας τοὶ δὲ χθρὶ ὅτι δὲ δία ἔχεται ἀνδρῶν

Οἱ μὲν δυσκολεῖς ὑπερίοντι, οἱ δὲ ἀνιόντι.

The one *Ethiopia* lyeth under the Sun setting, the other in the East : *Memnon* then came out of *Persia*, not out of *Africa* ; so the Queen of *Ethiopia* which came to see *Solomon*, came out of *Sabæa*, as *Theodoret* sheweth; and *Sabæa* is called by *Procopius*, the Indian *Ethiopia*: for every remote country towards the South, was called *India* of old. If it be objected that *Memnon* was black, therefore an Ethiopian ; I answer, there are many other people black, besides the Ethiopians : neither was he properly black, but of a sad red colour, which is in Poets frequently called black, and black again is called red. So *Virgil*, *Et nigra violæ, sunt & vaccinia nigra; vaccinia nigra leguntur*. So in *Homer*, the waters purple colour, is by his interpreter expounded black : therefore *Memnon* was not of the night colour, as *Gellius* calls him, but he had a flowry purple in his blackness, saith *Philostratus*; ἐν αὐτῷ μέλαν ὑποφαίνει τὸ αἶμα, therefore is he called the son of *Aurora* ; as representing his mothers colour.

In 3 *Reg. 9.*  
32.  
*l. 1. de bell.*  
*Persic.*

*Ecl. 10.*  
*Ecl. 2.*  
*Nocticolon*  
*l. 9. c. 7.*  
*Phil. l. 1.*  
φαιναῖς  
ὑδὸν Ἀἴα.  
*Vocat. Pind.*  
*Od. 2.*  
*Olymp.*

MENELAEUS, See HELENA.

MINER-



## MINERVA, Or PALLAS.

**S**He was the daughter of Jupiter; begot of his brain without the help of woman, and was held to be the goddess of wisdom, learning, and art: she found out the use of oyl, therefore was chosen by Athens to be patroness of their City, which she called by her own name Athene; she invented the use of wool, of spinning and weaving; and because Arachne in this art durst contend with her, she was by Minerva turted into a spider.

## The INTERPRETER.

1. **M**inerva was called Jupiters daughter, to shew that wisdom and learning are Gods special gifts; she was begot of his brain, because the brain is the seat of wisdom and learning; without the help of women, because wisdom comes not by generation, but by infusion, study, and experience; and women for the most part are hinderers, not furtherers of wisdom and learning: therefore she is said to be a perpetual Virgin, because men that live a single life have fewest avocations from the studies of wisdom and knowledge: she came out of Jupiters head armed, to teach us, that a wise man is alwayes armed against all assaults and violence of fortune. 2. She is called Tritonia, the daughter of Neptune, because she was bred by Triton; or rather, by these Poetical terms of the sea, they meant the dangers that wise and learned men are subject to; or else, that men gather wisdom and knowledge out of dangers and troubles; or by this name they may signifie, the three faculties of the soul, memory, will, and understanding; or rather, the rational, irascible, and concupiscible powers of the soul: But I think rather, it is to shew that a wise or prudent man can guid himself ethically, his family oeconomically, and the Common-wealth politicly. 3. Minervas Target called Aegis, as Jupiters was, is clear and smooth like glass, and hath Gorgons head set in it, with snakes about it; both to signifie that wisdom is terrible to evil men, and that they fear and stand in awe of Wise men, as also that wisdom and sincerity are joyned together,

ther ; which is expressed by the cleareness of her Target:  
 for wisdom is conspicuous to all : therefore they dedica-  
 ted the Owl which seeth in the dark to her, because wise-  
 dome is able to discern obscure things, and to find out ab-  
 struse Secrets. 4. They paint her with a Helmet and a  
 Crest, and a Cock upon the top of her Helmet : to shew  
 that wisdom is both the defence and ornament of a man,  
 and that wise men are also vigilant with the Cock: but the  
 Crow being a chattering bird, is hated by her, because much  
 prating agreeth not with wisdom, a wise man is seldome  
 talkative: and because a wise man knows how to command  
 his speech, *Minerva* is sometimes painted with a Crow in  
 her hand: and as she hath a Cock on her head, so she hath  
 the Dragon at her feet, both which signifie the piercing  
 sight and vigilancy of wise men. 5. They make her sup-  
 porting on her arm a round Target, and a long Sphear in  
 her hand : to shew that wisdom rules and supports the  
 world and that the force of it is such, that as it is able to  
 pierce the hardest and most difficult things that are, and  
 can reach them, though never so far off. 6. They made  
 her the President of War, to shew us that wisdom and  
 learning are required in a Commander or Captain : they  
 placed fear and terror by her, for these are unseparable  
 companions of war and gave her a long cloak called *Peplum*  
 to signifie the settled and sedentary life of Students, and  
 that wisdom is still joined vvith gravity. 7. By *Miner-  
 va's* help *Prometheus* stole fire out of Heaven, by which he  
 brought many Arts to perfection; because wisdom is the  
 Inventaer of Arts, and fire by its light and heat is the instru-  
 ment whereby artificial things are produced. 8. Of old,  
 in Academies and Colledges, they used to paint *Mercury*  
 and *Minerva* close together, which picture they called *Her-  
 mathena*, from *Hermes* and *Athene*; to signifie that Wisdom  
 and Eloquence must not be separated, but that Schollars  
 should strive as well to have wise heads, as eloquent tongs,  
 9. They gave her a golden Helmet, sometimes with a  
 Sphinx upon the top of it, to shew that Wisdom is glori-  
 ous and shining, and withal that wise men use not to babble  
 out secrets : for it is wisdom in some things to play the  
 Sphinx, and not to divulge all we know to all men promiscu-  
 cuously



enously. Christ himself spake sometimes by Parables,  
 10. She is called *Pallas* from the Giant *Pallas*, vvhom she  
 killed; or from *παλλω*, to shake or brandish, for so she hath  
 been seen shaking of her spear: Therefore *Virgil* calls it  
*hastam trementem*; her image was called *Palladium*, which  
 was sent from Heaven, and kept so carefully at *Rome* in *Vesta's*  
 Temple, that none had leave to see or touch it, but the  
 Virgins that kept it. By shaking the Spear, I think may be  
 meant, that wise Princes in time of peace, whereof *Minerva*  
 had the charge, should exercise their arms, and not  
 suffer their youth to live idly; and forget military disci-  
 pline, lest their enemies take advantage by their security:  
 as for the *Palladium*, that I acknowledge to be our Religi-  
 on, which came down from heaven to us; which ought care-  
 fully to be kept in the Temple of *Vesta*, where the sacred  
 fire burned perpetually: The sacred fire of zeal and devo-  
 tion is the means to preserve our Religion, especially if we  
 be Virgins, that is, pure and holy: and we must not suffer  
 prophane and ignorant men to meddle with the sacred fun-  
 ction of the Ministry. When the Trojans lost their *Palla-*  
*dium*, they quickly after lost their City; so if we lose our  
 Religion, we must also look to lose that City; whose  
 Builder and maker is God. 11. She is called *Minerva*,  
 from *morendo* and *minando*; for wise Governours should  
 partly by admonitions, partly by threatnings rule their peo-  
 ple, and subdue vice; and indeed, should be still shaking  
 the Spear to keep disordered men in awe, vvhom they  
 should affright with the *Gorgon's* head of the Law, by which  
 their authority should be revered, as *Minerva* was fea-  
 red for her Spear, and terrible buckler. 12. The Olive  
 was dedicated to *Pallas*, and with the leaves thereof she was  
 crowned; and at *Athens* a golden Lamp was dedicated, in  
 which oyl did burn continually: both because she found  
 out the use and way of making oyl: as also to shew us  
 that Wisdom is the light and lamp of the mind, and  
 that neither it nor learning can be attained to without lu-  
 cubration, study, and spending of much oyl and light.  
 13. At certain Feasts of *Minerva* in March, the Maids  
 were wont to be served by their Mistresses, as in the Satur-  
 nalls the Men servants by their Masters: The serving  
 Maids

Maids claimed this as their due from *Minerva*, because it was by them that the works of her invention were performed, as spinning, sowing, and weaving: by this servants were comforted and encouraged in their service, and Masters and Mistresses were admonished not to insult over their servants; If this equity was observed among the Gentiles, much more should it be among Christians: For in Christ we know there is no difference between bond and free, master and servant. 14. *Minerva* was worshipped upon the same Altar, sometime with *Vulcan*, sometime with *Neptune*: to shew that Arts and Handy-crafts cannot be exercised without Fire and Water; and whereas *Vulcan* would have married *Minerva*, but could never get her good will, for she was a perpetual Virgin, therefore she was called *ἄδωρη*, quasi *ἄδωρη* ἁλός, to shew that Wisdom and Learning never dye; by this we may see that the hottest and most furious Suiters that are, cannot overcome Chastity where it is joined with Wisdom: for this cause *Minerva* is armed, to shew how Virgins had need to stand upon their guard, for they shall not want *Vulcans* to assault them. 15. *Juno*, *Venus*, *Minerva*, strove once who should be accounted most beautiful; *Paris* was Judge to whom *Juno* promised a wealthy, *Venus* a beautiful, but *Minerva* a wise wife; *Paris* preferred *Venus*, by which we see the folly of many young men, who in their Matches preferre fading beauty to wealth or wisdom. 16 As *Athens* preferred *Minerva* to *Neptune*, and her Olive to his Harp; so should all Christian States and Cities preferre Peace to War, Tranquillity to Troubles and Civil Tempests, (whereof *Neptune* or the stormy Sea is an Embleme) and Spining; Sowing, Weaving, Building, and other peaceable Arts which she found out, to fighting, quarrelling, and destroying. 17. As there were certain Images dedicated to *Minerva* and *Mercury*, called *Hermathenæ*, so there were some erected to *Mercury* and *Hercules* together, called *Hermeracæ*; to shew that these three to wit *Mercury*, *Hercules*, and *Minerva*, that is, Eloquence, Strength, and Wisdom, are the three main Deities of States and Cities, and must be most of all sought after and honoured by Princes. 8. *Minerva* had power over Storms, which the Poet sheweth



in the first and second of his *Ænæids*. He calls the storm which she sent against the Græcians *Minervæ fidus*: She had power also over *Jupiters* thunder.

*Ipsa Jovis rapidum jaculata è nubibus ignem:*

By which I think he understood the Sun under *Minerva's* name: for he by his heat of all the Planets hath the greatest power in causing storms and thunder. 19. As *Minerva* the Goddess of Wisdom was worshipped on the same Altar with *Vulcan*, the god of Fire; so let us not separate zeal from wisdom: but let us cherish the fire of zeal in our hearts; as vvell as vvisdom in our heads; but some have zeal without knowledge, and some knowledge without zeal; this is to part *Vulcan* and *Minerva*. 20. *Homer* gives to *Minerva* a fiery Chariot, *Iliad*. 8. and describes her carrying of a golden Lamp, and holding out a beautiful light, *Odys*. 19.

*Χρυστον λυχνον ἔχουσα φαεινὸν περικλυτὸς ἑπὶ δειν.*

Yet he makes her invisible when she went up into *Diomedes* his Chariot, then she put on the dark Helmet of *Orcus*, so that *Mars* could not see her; by this is not onely intimated that *Minerva* is the Sun, who is the light of the World, and to vvhom the Poets give a fiery Chariot: And that he is obscured by *Orcus* his Helmet, is meant the want of his light to us vvhén he goeth under our Hemisphære; but by this fiction also is understood, that vvisdom is the light of the mind, and a wise man is the chief light and life of a State; and that it is not the least part of vvisdom in time of Wars and Tumults, with *Minerva* to put on *Orcus* his Helmet, that is, for vwise men to live obscurely, and to conceal themselves; *bene vixit qui bene latuit*. 21. *Minerva* is described by *Homer* and others, to have the chiefest place in Heaven next to *Jupiter*, and to be cloathed sometimes with *Jupiters* own garments, and ornaments; to signifie that there is none of gods gifts more excellent then wisdom, and that there is nothing wherein man resembles God more then Wisdom. 22. Whosoever looked upon *Minerva's* Helmet, was turned into a stone; to shew that vvisdom makes men solid, constant, unmoveable, unfrighted in time of trouble. 23. Christ our Sacrifice is the true *Minerva*, begot of the substance of the Father, the vvisdom

wisdom of God, the light of the world, and the splendour of his Fathers glory, the Author of all Arts and Learning, the Prince of Peace, the President of War; whose greatness, purity, wisdom, and goodness, are more terrible to wicked men, then the Target of *Minerva* was. He it is that supports the round World by his power, and hath pierced the hard rocks of mens hearts, with the sharp spear of his Word; it is he that hath made servants equal with their masters; and he is the great Patron and Protector of his Church, which is the City that he hath called by his own Name, as *Minerva* hath called *Athens* by hers; and that he hath power over storms, his enemies acknowledge, *who is this, whom the Winds and Seas obey?* The fire of his zeal made him undertake the form of a servant: and though he died for our sins, and concealed himself with *Orcus* Helmet, and went down into hell; yet now he is *adivine*, immortal, death hath no more power over him; he is set down at his Fathers right hand, and is clothed with his Fathers rich robe of Majesty, and eternal Glory.

### MIDAS.

**H**E was the son of Gordius the Cow-herd, and King of Phrygia, who entertaining Bacchus in his house, having received of Bacchus a favor, that whatsoever he would ask of him, he should obtain; asked, that all he should touch might be turned into Gold; this being granted him, his houses, tables, beds, yea, meat and drink were converted into Gold; but being ready to starve, desired Bacchus to take his gift again; he counselled him to wash his body in the river Pactolus, which he did, and returned again to his former condition; and ever since that time, the river hath had golden Sands; called therefore *Chrysorrhæus*; afterward, being desired to be umpire between Apollo and Pan, or, as others say, *Marsyas*, contending for superiority in Musick, Midas past his verdict for *Marsyas*, at which Apollo being incensed, gave him Asses ears, which he hid so cunningly, that none knew of them, except the Barber, who notwithstanding could not conceal it, but proclaimed in a ditch, which

Ovid. 11.  
Met.  
Hygin. fab.  
191.  
Fulgent. 1.  
3. & l. 2.  
Nat. Com.  
l. 9. c. 15.

be



be covered with earth, and the canes that grew out of this, divulged Midas his Asses ears to all the country.

### The INTERPRETER.

1. **I**N *Midas* we have the picture of a rich covetous miser, whose affections are wholly set on gold and wealth; making mony of every thing he possesseth; so the covetous Farmer many times for love of mony, deprives himself and family of necessary provision; of which he repents, and findes a piece of bread more precious to a hungry stomach, then all the gold in the world; so many rich misers are ready to starve in the midst of their gold, not having power to bestow necessaries on themselves, for fear of diminishing their heaps. 2. We see here also the folly and madness of some mens wishes, who pray many times for that which proves their destruction. We ask for oftentimes, we know not what, as Christ told the mother of *Zebedees* children; we pray for riches and honours, and they prove our bane, therefore God either gives them not, or else he gives them in his wrath to the wicked. 3. By *Midas* Asses ears may be meant, either that he had longer ears then other men have ordinarily, or else, that he was a man of a stupid and asinine condition and capacity, having in Musick no more judgment then an ass, in that he preferred *Pans* Bag-pipe to *Apollo's* Harp. So *Marsyas* is from *μαρῆς*, a fool, as having no judgment in Musick, and yet would contend with the god of Musick. Or else his long ears may signifie, that being a King he had those in every corner, who gave him intelligence both of what was done, and spoken; thus Kings have both long ears and long hands; or else his asinine ears did signifie, that though he had many complaints, and heard many curses against him, by reason of his wicked life and tyrannical government, yet he was not more moved or sensible hereof, then if he had been an Ass. 4. Perhaps being a rich man, and having spent much gold in cutting the river *Pactolus* into small streames for enriching and watering of the country; this fable might arise, that he washed away his golden quality in the river, which became thereby a golden sanded river; for so rivers may

*Midas quasi*  
*μῆδης*  
*ἰδωρ*

may be called, that in rich countries, by their overflowing or by their mud or sands. 5. *Midas* hath had many of his disposition, who have and do wish, that all they touch may be gold: onely he had this faculty by *Wishing*, but these men have spent and do spend their strength, their time, their estates on a *Chimæra*, a supposed stone, which they call the *Philosophers stone*, whereas there is nothing more repugnant to *Philosophy*, then the production of new species, which they hold to be eternal, and that by art, which *Silenus* per- is inferiour to nature, and only her ape. But as *Midas* lost nes aures his gold in the water, so do they in their fiers; and who *Mida bla* would perswade the possibility of it, deserves the ears of *Æt*, aptus *Midas*, who therefore is thought by *Tertullian*, to deserve grandiori- his long ears, because he gave himself to the study, and bus fabulis hearing of *Silenus* his vain *Philosophy*, teaching there was de pallio, an other world besides this, wherein the *Meropes* dwelt. & cant. 6. *Silenus* is thought by some to be a *Philosopher*, whose *Hermog.* scholler and hearer *Midas* was: he was said to have long c. 25. ears, because he spent a long time in hearing of him; it were happy if all great men would employ their ears this way, in hearing the precepts of *Philosophy*, and to give ear to the truth: but to this their ears are too short, and too long to flatterers and false reports; in which regard we may cry out with the Poet: *Auriculas asini quis non habet?* Pers. Sat. 1. 7. The love of money, saith the Apostle, is the root of all evil: and so we finde it in *Midas*, who was therefore a cruel tyrant and oppressor, because he was so covetous, turning all, not onely his own, but his Peoples estates into gold, by which he starved his Kingdom: and what is a covetous Prince but a miser, et magnas inter opes inops: and so every *Horat.* rich miser is with him ready to starve in the midst of their λιμνίστον wealth, as *Diogenes* told *Chryses*; Sed plures nimia congesta pecunia cura strangulat. πλετῆς. 8. It was *Bacchus* that bestowed this gift *Diogenes.* upon *Midas*, wine oftentimes makes poormen rich in conceit, *Juv.* for in drink, what *Irus* is so beggerly, that thinks not him- Sat. 10. self then as rich as *Cræsus*? Quis post vina gravem pauperiem crepet? 9. In *Lucian*, the cock into which *Pythagoras* was trans- *Horat. l. 1.* formed, told his master, that the great wealth of *Midas* so οὐ πῶτον. much spoken of by Poets, was but a dream, and the conceipt in Gallo. of his brain in the night, which he had so much desired and affected



In Necro-  
mantia, &  
in Cræso,

καλὰ τὴν  
τέρεπτα.  
κακῶν ἀρ-  
χῶν. Βιο-  
φδορῶ.  
Phocil.  
παυερίας  
ἰδεξεν καὶ  
δωριέσσαν  
Sophocl.

Virgil. 3.  
Æn.

affected by day; and surely we may say as much of all worldly wealth, that it is but a dream; and the phansie or shadow of that true wealth, which onely good men are enriched with, and consisteth not in gold and silver, but in the treasures of knowledge and goodness here, and of eternal happiness hereafter. 10. *Midas* complains in *Lucian* against *Diogenes*, and *Menippus*, that he could not be quiet for them in hell, because they did nothing but laugh, and sing, and mock him, whilst he was bewailing the loss of his wealth. This is the misery of rich misers, they are hated whilst they live; and being dead, are laughed at for their folly, in starving themselves to enrich those who do not thank them, but mock at them, and rejoyce at their death.

11. Whereas *Midas* could not so hide his long ears, but at last they were known by the reeds that grew out of the ground; by this we see, that nothing is so secret that shall not be revealed, neither can man so hide his wickedness, but God at last wil bring it to light. 12. We see what hath been the greedy desire of gold in all ages; by what murders, oppressions, cruelty, and violation of all Laws it hath been sought; this was the cause of *Midas* his wicked and foolish wish; this made the Romans rip up the bowels of the Jews to search for gold; and the Spaniards to use such cruelties upon the Americans, so that they thought gold had been the Christians god; this hath been the cause of all the quarrels, sieges, burnings, plunderings, sacrilege, wars, and whatsoever other mischief hath been in the world: so that justly have all Poets cryed out against it, as being the prince of all mischief, the corrupter of life, the teacher of deceit and impiety; *Quid non mortalia pectora cogis, Auri sacra fames?*

## MINOS.

Paus. in  
Attic.  
Euseb. l. 5.  
Præp. e-  
vang.  
Nat. Com.  
l. 3. c. 7.

**H**E was the son of Jupiter and Europa, who married with Pasiphae, the daughter of the Sun: he had great wars against the people of Megara and Athens. Megara he subdued by the treachery of Scylla, who betrayed to Minos, her fathers fatall hair; and he caused the Athenians to deliver every year seven young men to be devoured by the Minotaure, in Creta: Dædalus

Dædalus being entertained by him, built the Labyrinth in which Minos shut up the Minotaure; but when he understood that Dædalus had assisted the Queen to lie with the Bull, he shut him and his son Icarus within the same Labyrinth, but they escaping were pursued in a ship by the King, who near Camerinum was slain, and so was the Minotaure by Theseus in the Labyrinth who escaped thence by the help of Ariadnes thred.

Hygin. Fab.  
40, & 41.  
Apollod. l. 2.  
Plutarch in  
moral Plato  
in dialog.  
Minos.

## THE INTERPRETER.

1. **B**Y Minos the son of Jupiter, may be meant Adam, the son of God; Minos was a just King, and was Lord both of the Island Creta, and of the Sea; so Adam was created with justice, and had dominion given him both over Sea and Land, over the beasts and fishes; Minos married with Pasiphae, the daughter of the Sun; and Adam was betrothed, that is, endowed with knowledge and understanding, which is the light of the mind; so that he was to be as a shining lamp to all his posterity; but this Pasiphae or knowledge of man fell in love with the Bull, that is with Satan and his cunning suggestions, and by this means the Minotaur or monster of sin was procreated, being the deformed issue of Satan, and mans corrupted nature, and so his soul and knowledge became a captive, and was inclosed in the labyrinth, or involved with innumerable difficulties, and inextricable till Christ came, a greater conquerer then Theseus, who killed the Minotaur of sin, which had devoured mankind, and delivered us who were in worse condition then the Athenians, from the domineering power of that all-devouring monster. 2. Minos was said to be the son of Jupiter, because he was a just Prince, and such are the sons of God; and this honour he had for his justice on earth, that he was made a Judge of souls in hell, therefore he is called by Virgil the Inquisitor, and by Propertius, the arbitrator of hell, and Homer calls him the administrator of justice to the dead: *Δεμς Δορτα νεύεαι*; he was also called Jupiters counsellor, and scholler; and indeed just judges are all taught of God, and are partakers of his secret counsels, as Minos was of Jupiters, & Jovis arcanis Minos admis-  
sus. Æcus and Rhadamanthus were also two judges in hell,

Pasiphae  
Ἡ δὲ τὸ  
πῶς παί-  
σιν.

Quæstor  
Arbiter ore  
Qdyss. l. 11.  
cum de te  
splendida  
Minos fece-  
rit arbitria  
Hor l. 3.  
& l. 1.



Orat. 5.

Apol. 1.  
de spectac.  
ἐπὶ ἡρόντι  
τινὸς ὕψι-  
λῳ καθη-  
μνος, &c.  
in Necyo-  
mant.

In Gorgia  
Platonis

Διὸς μεγα-  
λῆ ἐκρίσας  
Odyss. λ.  
Minos in  
antrum Jo-  
vis se re-  
condebatur,  
&c. Laët.  
l. 1. de fals.  
relig. c. 22.

but inferiour to *Minos*, who by *Dio Chrysostome* is called *Διολότα* & *παιτωρ*: and not onely the Poets but *Plato* also affirmed these three to be Judges of hell; by which we see the Gentiles had the knowledge of the souls immortality, and a sense of those torments which remained for the wicked after this life, and in believing this they were injurious to persecute Christians for adscribing that power of judicature to Christ, which they gave to *Minos*, as *Justin Martyr* sheweth, and *Tertullian*; for if they thought they were bound by their religion to believe that *Minos* was judge of souls, whom *Lucian* describes to sit in a high throne; having punishments, torturers, evil *Genii*, and Furies standing by him, ready to execute his commands upon adulterers, murtherers, flatterers, sycophants, and all other wicked souls; Why should Christians be condemned by them for believing that Christ the true son of God, is the Judge of quick and dead? Again, *Rhadamanthus* was Judge of the Asiatics, *Aacus* of the Europeans, but *Minos* was over them two, and was to end all doubtful matters, as *Socrates* sheweth; therefore they had but plain rods in their hands, but he a golden scepter. 3. It hath been the policy of law-givers, to make the people believe they received their laws from some God or other, with whom they had private commerce and familiarity; So *Lycurgus* persuaded his Lacedemonians, that he received his laws from *Apollo*, *Numa* from the goddess *Ageria*, *Minos* from *Jupiter* whose Scholler he was nine years, as *Valerius* and *Plato* write? therefore he is called by *Homer*, the disciple or familiar of *Jupiter*, in whose cave he hid himself, produced his laws, as if they had been delivered him from *Jupiter*, that he might bind his subjects to obedience, not onely with the cords of his power, but of religion also, saith *Laëtantius*. These the impostor *Mahomet* did imitate making his people believe he had secret familiarity with the Angel *Gabriel*, from whom he had received his Alcoran; and all these were but apes to *Moses*, who onely conversed with God 40. days upon *Sinai*, when he gave his laws to the Israelites 4. When they write that *Minos* by the Bull which *Neptune* sent out of the Sea, obtained the Kingdome of *Creta*, is meant, that by the help of the Sea-Captain, whose name

was

was *Bull*, who appeared before the Island with a Fleet of ships, he got the kingdom neither was the *Bull* of whom *Pasiphae* had the *Minotaur*; any other thing but this Captain, which gave occasion of this fiction, that *Pasiphae* had by the help of *Dædalus*, carnal commerce with a Bull, nor was the *Minotaur* a monster, or half a Bull, and half a Man, but a man whose natural father was *Taurus*; and *Minos* his supposed father, therefore was called *Minotaurus*, or else because he had a stern countenance, and frowning face, and strength like a Bull, or else because of his impotent lust he had of women. 5. We see great ingratitude both in *Minos* towards *Scylla*, who for his sake betrayed her father and his kingdom, but traitors are commonly thus rewarded; and likewise in *Dædalus* towards *Minos*; who entertaining him kindly in *Crete*, after he was banished out of *Athens* was so ill requited, that *Dædalus* was the onely man that helped *Pasiphae* to commerce carnally with the *Bull*; therefore he is called by *Eustathius* the minister of womens lusts. 6. That there have been, and are yet many monstrous shapes born, I will not deny but that there have been Centaures, Minotaurs, Chimæres, Sphinges, and such like are but Poeticall fictions, repugnant to sense and reason. 7. *Pasiphae*; *Circe*, *Mædea*, were the Sun's daughters, but wicked ones, though he was the most glorious of all the gods, this punishment *Venus* laid upon him, for revealing her adultery with *Mars*. Where we may see that the best parents have many times the worst children, and if there was such revengeful dispositions and malice among the gods, what wonder is it to find these among men?

ἡ πασιφάει  
ἐκ τῆς  
καυχήσεως.

### M O M U S.

**T**His was the god of reprehension, whose father was Sleep, his mother Night, he did nothing himself, but was employd to look upon and view the works of others, and to reprove them where he did find cause; therefore he reprov'd *Vulcan's* man, for not having a window in his brest, through which his heart and thoughts might be seen; he reprov'd *Neptune's* Bulls for not having horns on his shoulders, rather then on his head; so he did *Minerva's* house for not being made moveable; and *Venus* slippers for making too much noise.

Lucian. in  
Nigrino.  
Hesiod. in  
Theog.  
Chantarius  
in imag.  
Nat. Com.  
l. 9. c. 30.



## The INTERPRETER.

Nocte volat  
media.

En. 4.

Terent.

Horat.

Orat. 20

Olymp.

od: 6.

Jupit Tra-  
ged.

**M**omus was called the son of Night and sleep, to shew that they who carp at other mens labours, and do nothing themselves, are commonly dull, obscure and stupid fellows fitter for the night then the day, to be a sleep, then to converse among men: therefore as *Virgil* speaks of Fame; that she flies abroad commonly at midnight, intimating that rumours and reports are at first whispered in dark corners and have obscure or secret beginnings; so these reprehending *Momes*, vilifie and reprove at those things in private, which they dare not do in publick; for even the best, most noble and useful works and actions, are by such traduced, nor do they think any thing well done, but what they do themselves; *homine imperito nihil quidquam injustius, qui nisi quod ipse facit, nil rectum putat*; in this world men are but men, and the perfectest have their imperfections: the Moon hath spots, *Venus* her mould, and the fairest day some clouds; *nihil est ab omni parte beatum*; men are not gods, therefore it is madness to pry too narrowly into mens works, and to reproach every thing we like not. I doubt not but this work of mine shall have its *Momus*, but I shall not wonder at it, nor be dismayed; seeing the gods themselves; even *Vulcan*, *Neptune*, *Minerva*, and *Venus*, have not escaped his censure; it is more easie to play the *Momus* then the *Mimus*: this god, saith *Naxianzen*; doth not touch the worst onely, but the best of men, ἀπ' ἐταί' ἑστ' πολλῶν μέντοι, ὁμῶς καὶ τῶν ἀρίστων: and is commonly the companion of envious men, from whom he depends, as *Pindarus* saith, Μῶμος ἔξ' ὁμῶν κρέμαται φθονόωντων: and such delight doth this god take in carping, that where he can find no just cause of reproof, he will make one: so because he could find nothing in *Venus* fit to be reprov'd, he carps at her slipper, but what if he had used no slipper at all, where had *Momus* been then? or what could he have said? 2. Though *Momus* be a peevish thwarting god, yet there is great use of him sometimes, especially in Princes. Courts therefore *Jupiter* in *Lucian* gives him leave to speak boldly; but when he had spoken, he was slighted and rejected

rejected by *Jupiter* as a mad and prating fool. Great men cannot endure to hear their faults reprov'd; *Sonat hic de Pers. Sat. nare canina litera*; nor their sores touched, or wounds launced; *Euterpe* the smooth tongu'd goddess of flattery is only in request among them; *Obsequium amicos, veritas odium parit*: for truth is bitter and unpleasant; ὀνηδὲς πικρὸν, Ψεύδης γλυκὺ, falsehood is sweet, therefore truth is called biting by *Persius*, and a reproving speech, peppered words by *Sidonius*, *Piperata facundia*, & *piperata dicta*; hence it is that truth is kicked out of great mens doors, and flattery only in esteem, *ὡς ἂν οὐκ ἔστιν ἀρετὴ πρὸς τοὺς μεγάλους*, saith *Menander*: I wish great men would remember *Solomon's* words, *Better are the wounds of a friend, then the kisses of an enemy, and that they would suffer wine as well as oyl, to be poured into their wounds*; for bitter pills are no less needful to the bodies health, then comfortable cordials; therefore *Jupiter* did nobly, who gave leave to *Momus* in the assembly of the gods, to tell every one his faults, and not to speak in ambiguous, and doubtful, but in plain terms; yea, not to spare himself, but to tell him wherein he had done amiss; and truly a great man doth not shew his greatness more then in admitting a free reproof; for every man is apt to flatter himself, and others are more quick sighted in our actions then we our selves; therefore *Augustus* complained exceedingly, that *Varus* being dead, no man was left to tell him the truth, which made *Lewis* the sixth of *France*, go abroad in a disguised habit, to learn the truth, seeing he could not learn it at home; and for this cause *Lewis* the eleventh complained, that truth was the only thing which was wanting in his Court; and doubtless that Prince is miserable, whose ears are stopped from hearing the truth.

Ter.in And.

Dio Chry-

soft.teneras

mordaci

radere vero

auriculas.

Sat. 1. is

questus

multo

nunc est

uberrimus.

Ter.in Eu-

nuch.

undiv ai-

vymaio-

dus, imd

σας

Lucian.in

concil. de.

Princeps

miserquem

latet veri-

tas.

*MULCIBER*, See *VULCAN*.

*MUSÆ.*

**T**He Muses were the daughters of *Jupiter* and *Mnemosyne*: born in *Pieria*, they dwelt in *Helicon*, a hill of *Bœotia*, and in *Parnassus*, a hill in *Phocis*, not far from *Aonia*: hence they were called *Aonides*. They were at first three, then



seven, at last nine : Apollo was their guide, and the three-Graces their attendants.

### The INTERPRETER.

1. **O** Syris the Ægyptian god (thought to be the same with Apollo) delighted much in Musick, but chiefly in the Songs and Playing of nine Virgins, which for this cause he entertained : therefore they were called by the Greeks, *Muses*. 2. There were at first but three Muses, to shew three sorts of Musick ; to wit, singing, blowing, playing ; the first in the throat, the second in wind instruments, the third upon strings : or to shew the threefold chief learning in the world, to wit, Philosophy, Rhetorick, and Mathematicks ; Philosophy is threefold, to wit, Rational, Moral, Natural : there be three parts in Rhetorick, the Demonstrative, the Deliberative, and the Judicial : there be also three parts of Mathematicks, to wit, Arithmetick, Geometry, Musick. Afterward the number of Muses were increased to seven, either because of seven holes in the wind Instruments, or of seven strings on the other Instruments, or of the seven liberal Sciences, or of the seven Planets. Lastly, they came to be nine in number, from the nine Sphæres which they held made a Musical harmony : and because of the ten stringed Lute, they joyned Apollo to the nine Muses, and so made ten in all ; and it may be that from this number of nine Muses, the Papists have found out the nine Orders of Angels. 3. The Muses were called the daughters of Jupiter and Mnemosyne, to shew that learning cannot be had without the Intellect and Memory, which are most eminent in learned men ; or rather that God is the Author of learning, and Memory the Mother or Nurse thereof : therefore the Poet ascribes to the Muses, Memory and utterance ; by the one they are preserved, by the other they are heard.

*Et meministis enim Divæ, & memorare potestis.*

Hence they are called *Musæ* from *μῦσις*, to enquire, this belongs to Invention, and from *μυθεῖν* to initiate into sacred Mysteries : and by this is meant Judgement : so that the Muses or Learning consisteth in Invention and Judgement

ment; and because Learning is cherished and maintained by Honours and good Report, therefore *Eupheme* was said to be their Nurse. 4. The Muses were winged, to shew the nimbleness of good wits, and the quickness of Poetry and Musick in moving the affections. For *Homer* giveth wings to words; and the Syrens lost their wings while they contended with the Muses; so an evil Poet is like a Bird without wings, he can rise no higher then the earth, his conceptions are grosse and heavy, no wayes sublime and aerial, having lost the two wings of Invention and Judgement, by which that incomparable Swan of Poets did flye in his Divine work of the *Æneids*: who hath as far excelled *Homer*, as the Muses did the daughters of *Pierus*, who turned them to *Mag-pies*, wearing Crowns of Party-colored Feathers, which they took out of the *Pyes* wings; so *Homer's* confused inventions are fitted, refined, polished by *Virgil*, and made a Crown better becoming his head then the *Mag-pies* wings. 5. The Muses did bear Palms in their hands, to shew they are the Conquerers of mens affections and passions; and they did all dance in a ring, therefore the Greeks called them Muses, *Quasi ὁμοῦσας*, because of the consent, agreement, and harmony that is amongst the liberal Sciences; *Apollo* leads the dance: for by him was meant that light of the minde whereby wise men are initiated in the studies of Learning; the Graces also were joyned with them, as *Hbrace* shews,

*Junctæ Nymphis Gratiæ decentes.*

For the Muses are called Nymphis sometimes, as appears by that of *Virgil*, *Nymphæ noster amor Lybethrides*. And it is fit that the Graces should wait upon the Muses; for *χαῖς* signifieth Joy, and this is the inseparable companion of learned mindes; for the Scholler is more comforted in his own private and solitary life, with a competency, then the richest men that are with their outward pomp and variety; and what greater joy can there be, then in those Companions, who both take us off from unlawful and wicked delights, which shall end in sorrow, and fill our mindes with knowledge of heavenly things, and sweet contentment? therefore the Muses were held perpetual Virgins, and they still preserved their chastity against all the assaults of *Venus*.

For



For men, that delight in learning, scorn fleshly lusts, which prevail most in ignorant idle men : and because Poets and learned men love a retired life , therefore the Muses were said to dwell in desert woods and hills ; for this cause their Temples were built remote from Cities : and they were described sitting on the tops of *Parnassus*, to shew that learning hath its residence in the head , which is the top and capitol of mans body ; and because the Palm is green, and the fruit very sweet and comfortable , therefore the Muses were crowned with Palms, to shew the sweetness, comfort, and perpetuity of Learning : For the same cause, the Poets were crowned with Bayes, and Ivie, to signifie the perpetual verdure and beauty of Learning : 6. The Muses had divers Names, from divers occasions : they are called, *Nymphæ*, the goddesses of Water , to shew the delights, benefit, and clearness of Poetry. Also *Parnassides* and *Heliconides*, also *Pierides*, *Aonides*, from the hills *Parnassus*, *Helicon*, *Pieria*, and the country *Aonia*, where they dwelt ; they are called also *Pegasides*, and *Agganippides*, from the Well *Hippocrene*, which *Pegasus* made with his hoof ; the Water of which Well, made a kind of Musical sound, which also other waters make in their running ; for which cause also I think the Muses were called Nymphs, and because they drunk Water rather then Wine : Notwithstanding *Horace* speaks against Water-drinkers, that they cannot be good Poets : He loved Wine and Wenching too well, to believe his commendation of either : a far better Poet then he, who was called the Virgin Poet, both for his temperance, and abstinence, was no Wine bibber ; I finde that wine in some dull and Phlegmatick bodys, may a little help the invention ; yet doubtless it is an enemy to judgement, which is most of all required in a Poet : They were called also *Libethrides*, from that Well in *Magnesia*, dedicated to the Muses ; and *Thespiades* from a Town called *Thespia*, in *Bæotia* ; and *Ilissides* from *Ilissus*, a River of *Attica* ; and *Pimpleides*, from a Fountain in *Macedonia*, and *Castalides* from the Well *Castalis*, *Olympiades* from hill *Olympus*, *Corycides* from the cave *Corycium*, *Mnemofynides* from their mother *Mnemofyne*, *Ardalides* from the place of *Ardalus*, *Patrides* from a Well in *Macedonia*, *Ligiæ* from a kind of song called

called *Ligium*; *Meonides*, from the country *Meonia*. 7. The particular names of the Muses are *Clio* from κλέος glory, for great is the glory of learning, though ignorance be its enemy: *Euterpe*, from εὐσπης, delightful, for there is no delight comparable to that of learned men: *Thalia*, from θάλλειν, to grow green, for learning will still flourish, and never wither: *Melpomene*, that is, μελετοῖν ποιημένη making melody, for the life of a Scholar is still chearful and melodious: *Terpsichore*, from τέσπω and χρεία, to delight in singing or dancing, for the songs, dancing, and mirth of learned men are within themselves; *Erato*, from ἐρώ, love, for the more a man knows learning; the more he loves it; onely ignorant fools hate it: *Polytina*, from πολὺς and ὕμνος no mens minds are so full of melody and spiritual comfort as the minds of learned men: *Urania*, from ὕρανος the heaven for learning came from thence, and the minds of learned men are there, and not upon earthly things: *Calliope*; from καλὴς ὀπ, a good voice, there is no outward voice so charming and melodious as the inward voice of knowledge in the mind, by which a man discourseth with himself, and is never lesse alone, then when he is alone.

8. They write, that divers men being taken with the melody of the Muses, forgot to eat and drink, and so were turned into Grasshoppers, who yet continually sing in the fields without meat and drink; by this, I think, they meant that many men by too much study macerate and extenuate their bodies, looking rather like grasshoppers then men; who notwithstanding with their spare diet live longer and healthier then fat *Epicures*, feeding as it were upon, and delighting themselves with the songs of the Muses. 9. Seeing the Muses are *Jupiters* daughters, and came from heaven, and are perpetual Virgins; by which is intimated their divine original, purity, and modesty, 'tis an injury to the sacred study of Poetry to call scurrilous and wanton versifiers by the name of Poets, whereas Poetry is a divine gift, the end whereof is to praise and honour God the Father of it; who therefore hath given wings to the Muses, that they might soar on high in heavenly raptures; and that they might flee away from the company of such chattering, Mag-pies. 10. As all gods and goddeses had their birds dedicated



dedicated to them, so had the Muses. These are the Bees, which do much resemble Scholars in their providence, industry, labours orders and harmony, temperance also and observance to their Kings, they are content with little, yet afford much benefit to the owner: so do Scholars to the State; neither is there any bird to which learned men and Students are more beholding, then to the Bees, which both afford them food and physick in their honey, and light in their lucubrations by their wax.

*Hygi. Fab.*

*194.*

*Fulgent. l.*

*3. myth.*

*Ovid. l. 10.*

*Met.*

*Plutarch.*

*in Paral.*

*Sylv. l. 5.*

## MYRRHA.

**S**He was the daughter of Cynarus King of Cyprus who being in love with her father, by the help of her Nurse got her desire to lye with him, when he was drunk, who got of her a child, named Adonis; when her father knew what a wicked act she had made him commit, he run at her with his naked sword to have killd her, but she running away through Arabia, was turned (the gods taking pittie of her) into the myrrhe tree called also Cynareium germen by Statius.

## The INTERPRETER.

**I**N that this wicked and abominable Incest was plotted and effected by Myrrha's old Nurse, we see how Satan hath at all occasions made use of old wicked women, to bring about his wicked ends; such are fit instruments for him, both in respect of their sex, being the weaker vessels, therefore he made use of *Evah* not of *Adam*, to ruin mankind; and in respect of their age, because decrepit and infirm, both in their senses and judgement, in whom melancholly, malice, jealousies, distrust, and such like are predominant, all being fit organs for Satan to work on. Hence it is that so many old women have been condemned for poysoning of men, women, children, cattel, herbs and corn, and for divers other such witchcrafts; Such were *Canidia*, *Lamia*, *Stryges*, *Veratrices*, *Aegyptiæ*, *Empusæ*, *Mormolyciæ*, *succubæ*, and such like, all women; besides those fascinating hags, who bewitch children with their looks, affrighting them with their horrid aspect, by which the humours in such tender bodies are quickly

*Verare significat di-  
vinare.*

quickly stirred, and by them diseases procured; of these see *Wierus*, *Del Rio*, *Boissard*, and others. 2. Here we see the danger of drunkenness, by vvhich Satan takes occasion to work all mischief; for none are more fit to be wrought upon by him, then they that are overcome with vvine; this was the case of *Cynaras*, and so it was of *Lot* in his drink, to commit incest with his own daughters; but the sin of *Cynaras* was greater, who to his incest would have added a most unnatural murther. 3. *Myrrha* vvvas converted into the Myrrhe tree, vvvhich is sacred to *Venus*. Hence the Myrrhe drops, vvvhich sweate out of the tree; are called by *Seneca*, the Cyprian tears, & because there is plenty of these shrubs in *Arabia*, the Myrrhe drops are called by *Statius*, the Arabian liquors, this liquor is also called *Stacte*, and it was used not onely in Unguents and powders for smell, but also in Wine called therefore Myrrhina or Murina, not unlike our Hypocras; of the Myrrhe also they made cups of great esteem, except with *Pliny* we will say, that the Myrrhe cups were made of a certain liquor which under ground by the heat is condensat into a solid substance; of this cup *Martial* speaks; *Nos bibimus vitro, tu myrrha Pontice*: and because the Myrrhe preserves the body from putrefaction, it vvvas used in Funerals for embalming the corps; so *Martial* *unguenta & castas, & olentem funera myrrham, Thuraque de medio semicremata rogo.*

Yet by the lavvs of the twelve Tables myrrhe was forbid in funerals, and because of the sweet smell which is in myrrhe they used to annoint their hairs with the unguent thereof. So *Tibullus*, *Stillabat Syrio myrthea rore coma*; So *Virgil*, *Cri- nes vibratos calido ferro, myrrhaque madentes*; and besides their cups of myrrhe which it seems by *Martial* were spotted or party coloured, they had little boxes also made of the Onyx or some other gem wherein they kept their Myrrhe ointment; of this box *Propertius* speaks: *& crocino nares myrtheus ungat onyx*; this as all other kinds of sweet ointments were infamous as being effeminate, among the Romans; therefore it was used as a term of disgrace, he smells of ointment for which *Jarpadus* upbraids *Aneas*, and so doth *Turnus*; and because such ointments were much used among the Phrygians, it was called *unguentum barbaricum*

*Wier. de Lamiis, Del Rio disq. mag. Boiss. de divinat.*

*Lachrymæ Cypriæ, in Herc. Oct. Arabes liquores. Syl. l. 2.*

*Sax. id est, gutta Myrrhæ.*

*Plin. l. ult. c. 2. l. 37.*

*c. 11. l. 4. epig. 14*

*l. 9. Epi. 55*

*Eleg. 4. l. 3.*

*Æn. l. 2.*

*Maculosæ*

*pocula*

*Myrrhæ.*

*Eleg. 10.*

*l. 3.*

*Ungument.*

*um Olet.*

*Æn. 4.*

*& 12.*



σμύρνα. 4: Here we may see the impotency and impudence of lust;  
id est, myrrha. when it is not curbed by grace. Myrrha or Smyrna, as some  
call her fell in love with her father, and an old man, both

L. 3. eleg. which were against the nature of a daughter, and of a young  
woman; So Propert.

19.

*Crimen & illa fuit patria succensa senecta*

*Arboris in fraudis condita myrrha novæ.*

Mythol.

l. 3.

L. 3. c. 67.

מור  
מדד

5. The Myrrhe is sacred to *Venus*, because the smell there-  
of cures the spirits, and the liquor of it is a help to *Venus*, as  
*Fulgentius* sheweth of whores, who were wont to drink it, to  
make them the more active; and *Dioscorides* tells us, that  
the Myrrhe doth mollifie the matrix, and open it, and helps  
child bearing; it is also good against the stink of the breath  
and armpits, therefore a friend to *Venus*; but is not with-  
standing bitter, therefore Myrrhe is in Arabick called *Mor*  
and so in Hebrew, which signifieth bitterness; and this  
may shew that in love there is bitterness, as well as sweet-  
ness, and sugar tempered with aloes; *amor & melle & felle*  
*est fecundissimus*. 6. Myrrha begot *Adonis* of her own father  
because the Myrrhe by the heat of the Sun, which is the  
common father of all trees, chapps and cleaves in the rine.  
and sends out that liquor which we call Myrrhe, and may  
be named *Adonis* from *Adon*, which signifieth delight or  
pleasure which it causeth by its smell with its heating and  
drying qualities; although *Adonis* may be from *Adonai*, that  
is a Lord, because he was some great prince in *Phœnicia*, or  
thereabout, whose death was much lamented by the people  
to whom they performed yearly solemnities called *Adonia*,  
and the mournful song of the country people for him, is

Adonima-  
ondus.

Sympos. 4.

quest. 5.

In Sympos.

4. 9. 5.

called in *Julius Pollux*, *Adonimaondus*. 7. *Plutarch* thinks  
that *Adonis* was all one with *Bacchus*: I confess indeed *Bac-*  
*chus* may be called *Adoni*, for he is a great Lord. subduing  
not onely the Indians, but Europeans also; and all other  
parts of the world, he may also be called *Adon*, that is de-  
light and pleasure: because of the delight most men take  
in wine, which cheareth the heart; and makes it pleasant:  
but I am not of their mind, who think that the Jews ab-  
horred hogs flesh, because *Adonis* was killed by a Boar, or  
of *Plutarch*, who writes that the Jews kept the feast of *A-*  
*donis* or *Bacchus*, because the feast of Tabernacles which  
they

they observed, was by them kept in the Vintage time, this was written partly out of ignorance, not knowing the sacred story, and partly out of malice to the Jewish nation.



## CHAP. XII.

N.

### NARCISSE.

**H**E was a fair youth, the son of Cephissus the River, and of the Nymph Liriope; as soon as the childe was born, Cephissus was told by the soothsayer Tiresias, that so long as his son could refrain from the sight of his own face, so long he should live; when Narcissus came to be of fifteen or sixteen years of age, he was doted upon by divers of the Nymphs, and chiefly by Eccho her self, but he slighted them all; at last being very hot and dry, he came to a fountain of clear water to drink, where seeing his own face, was so much inamoured with himself, that with grief because he could not obtain his love, he pined away and died; and was turned into a flower of his own name.

Ovid. 3.  
Met.  
Boisard. de  
divinat.  
Tires.  
Nat. Com.  
l. 9. c. 16.

### The INTERPRETER.

**T**His Tiresias of a man became a woman, by killing a female Serpent; but afterward when he killed the male Serpent, he became a man again: who was made blind by Juno, because when Jupiter and Juno did differ in opinion whether the man or the woman had most pleasure in the act of Venerie, Tiresias who had been both sexes was used as an arbitrator; he affirming that the woman had most pleasure, was for his verdict blinded by Juno: but Jupiter pitying his case, bestowed on him the gift of divination; who not only

Boisard. de  
divinat.



Strab. l. 9.  
Hom Odyf.  
10.

Esay 41.

Eccl. 44.

Eccl. 47.

Jer. 10.

Per. de  
prestig.

dem. Del.

Rio disqui.

mag. l. 4.

Boiss. de

divi.

πνευμα

ἐκγονα

μαρτυρ

σην

δραματίζω

only foretold the fate of *Narcissus*, of King *Creon*, and the Thebes, whilst he lived; but being dead, his ghost was called upon with divers ceremonies, to give Oracles. So we read that *Ulysses* did call out *Tiresias's* soul, to this purpose: this transmutation of sex was impossible; either for nature, or diabolical art; it was therefore a fiction, and had some mysterious signification, for it might shew that *Tiresias* was become once effeminate, and gave himself over to sensuality and idleness, but afterward repenting, reassumed his masculine courage; and this is to be done, by killing the serpent of lust in him. 2. It was a sin in *Cephisus* to consult with a soothsayer; for whosoever asketh counsel of the Devil, or his servants, deny their faith in God, and give his honour to his enemy; therefore *Saul* for consulting with the Witch of *Endor*, lost his Kingdom, and God's favour; and the wife of *Jeroboam*, is sharply reprov'd for consulting with the god of *Acan*. 3. But it was a more grievous sin in *Tiresias* to take upon him the prediction of future contingencies, which because contingent, cannot certainly be known; whence it was that the Gentile Oracles were delivered in ambiguous terms; neither can the soul of man, which is a spirit and master of its own actions, be subject to any constellations; besides that, such predictions are the causes of much mischief in States and Kingdoms; and indeed the overthrow of religion, therefore condemn'd by Scripture, by Councils, by the Fathers, by the Civil and Canon Laws, as *Pererius*, *Del Rio*, *Boissard*, and others shew. 4. Whereas all divination was either by inspiration, or by natural causes, or else by long observation, this of *Tiresias* was doubtless by inspiration not Poetical, such as was that of *Orpheus*, *Museus*, *Linus*, and the rest, which was ascribed to the Muses; nor amatorial of which *Venus* and *Cupid* were counted authors: but diabolical and divinatorial, by evil spirits, which they carried about with them in divers shapes, and called them *παιδες*, that is, assessors, or counsellors, such diviners were the *Sybills*, and this *Tiresias*. 5. The evocating of *Tiresias*, his ghost, was plain necromancy, an art much used among the ancients; So we read of the calling out of *Samuel's* soul by the Witch of *Endor*; but whether this was *Samuel* indeed, or an illusion only of

Satan

Satan, is probably disputed on both sides by learned men; *Philost. l. 4*  
 So *Apollonius* is said to have raised *Achilles* from the grave in *Apol.*  
 and so *Erichtho* in *Lucan*, to have raised a dead man, who *vit.*  
 foretold to *Pompey* the event of the *Pharsalick* battle; and *Lucian. l. 6*  
*Appion* brags, that he called out *Homers* ghost; the *Cimme-*  
*rians* in *Italy*, who dwelt near the lake *Avernus*, were much *Hom. Odys.*  
 addicted to this kind of Magick: but indeed these were il- *Virg.*  
 lusions of evil spirits, who represented the shapes of such, *Æn. 6.*  
 as the credulous *Witches* believed were the very and real  
 souls and bodies of those they evoked: So that this *Necromancy* was but *Sciomancy*, or a sight of shadows only, not *Necromancy*, or the sight of real and solid bodies: this kind of divination is altogether unlawful, as being effected by invocation of evil spirits, by execrable ceremonies, by cursings, and such like. 6. *Narcissus* doted upon his own shadow; and for not enjoying of it, died: he is much like the men of this world, who doat not upon the substance of true Happiness, but on the shadows thereof, upon worldly riches, honours, pleasures, beauty, which are but empty vanities, which when they embrace, they find they embrace but the shadow of *Juno* with *Ixion*, or of *Creusa* with *Aeneas*; *par levibus ventis, volucrisque, similima somno.*  
 7. In the punishment of *Narcissus*, who doated so much on his own beauty, We see an example of Gods judgments on such as are puffed up with self love, or doat upon their own perfections, as their own beauty, honor, wealth, strength, learning, gentility, & the like, whereas we should remember what the Apostle saith, *What hast thou, O man, which thou hast not received, and if thou hast received it, why dost thou brag, as if thou hadst not received it.* 8. *Narcissus* was turned into a flower of his own name, which, as *Pliny* sheweth, is dangerous for the stomach, and causeth vomiting, and looseness; an enemy also to the head and nerves, causing a pain in that and stupidity in these, which might be the reason perhaps, why the Greeks writ, that whilst *Proserpina* was gathering of *Narcissus* she was ravished by *Pluto*, intimating that she died suddenly having eaten some of this herb as she was gathering of it; for the name *Narcissus* sheweth, that it causeth stupidity, so that it either deprived her of life, or of sense for a while, which might give occasion to this fiction; it groweth also

*See Wierus  
de præstigi.*

*Æn. 2.*

*L. 21. c. 16*

*ἀπὸ τῆς  
ναρκώσεως.*



ὕψος  
τῶν ὄντων,  
Nonnus,  
l. 2.

In Boetic.

ἐπαύμα  
δῖον χθονίον.

Sophoc.

Epigr.

L. 4. C. 155

ὅσα μὲν  
ὄρεσιν κ' κρᾶ-  
ντα, καὶ  
σαρκῶν  
ζώμενα.  
in Dial.  
mortuor.

Forma bo-  
num fragi-  
le, Ovid.  
Seneca.

on graves : yet *Pausanias* thinks, that *Narcissus* the flower, was long before *Narcissus* the boy was born, and that *Proserpina* was ravished by *Pluto*, long before *Narcissus* his time : Likewise, that he was not in love with himself, but with his sister, which in every thing resembled him : and because this flower was mortiferous or stupifying, therefore they used to crown *Pluto* with garlands of it : and perhaps they devised this fable of *Narcissus*, pining away for not enjoying himself in the water, to shew the nature of this flower, which groweth in dry and hilly places, therefore called by *Dioscorides* ἀρόδος, as being far from waters, without which it withers and pines away : and for this cause it is called by the Greek Epigrammatist φιλομβρος, a lover of rain or water, for *Narcissus* loved to see his shadow in the water : and the beauty of this youth might be devised, to shew the sweetness of this kinde of *Narcissus* which groweth on the mountains, both in smell and colour ; *Dioscorides* sheweth that this mountainous *Narcissus* is the best, and of a pleasant smell. 9. In *Lucian*, *Mercurius* sheweth to *Menippus* the bones and bare skull of *Narcissus* without flesh, who wonders what was become of his beauty : I would have all Ladies, and young men think on this, who commit idolatry with their beauties, spending more time on that, then on their devotions, and oftner gazing on it, then on the Bible ; what do they else admire and dote upon, but on that which *Narcissus* did ; to wit, on a shadow, which at last vanisheth to nothing, as may be seen in the Skeletons of *Narcissus*, *Hyacinthus*, *Helena*, and others ; and surely if man himself be but a shadow, his beauty is but the shadow of that shadow. 10. *Eccho* fell in love with *Narcissus*, *Eccho* may signifie bragging, or vain words, which with pride or self-love is alwayes enamoured, and none more subject to self-love and bragging, then young men, who come short of the judgement, experience, and knowledge of old men, therefore he was turned into an herb, which buddeth out and flowreth later then other herbs, to shew that young men should not be in love with themselves too soon, nor think themselves wise before their time ; *Multi ad sapientiam potuerunt pervenire, nisi putassent se jam pervenisse.*

N E M E.

## N E M E S I S.

**S**He was the daughter of Jupiter and Necessity; or, as other say, of Night and the Ocean: the goddess of revenge, punishing the wicked, and revenging the good; she was called Adrastia, from king Adrastus who first built her a Temple; and Rhamnusia, from a place in Attica, where she had a stately image.

## The INTERPRETER.

1. **N**emesis is Jupiters and Necessities daughter, to shew that God in his justice punisheth the vicked; which necessarily he must do, or else he were not just; nor could he guide the vworld, if he should suffer the wicked still to flourish and prevail, and good men to be still oppressed: therefore Nemesis is painted vwith a bridle and a ruler, by which is represented Gods justice in curbing and holding in of wicked men, and in ruling of the vworld.

2. She was the daughter of Night and the Ocean, to shew that God oftentimes punisheth mens sins with darkness, as he did the Egyptians and the world at Christs crucifixion; and with spiritual darkness too, or ignorance of mind, as he did the Gentiles and the Jevvs too, who sate in spiritual darkness, and savv not the Sun of righteousness: so likewise he revengeth sin with inundations of the Sea, as he did the first world and many countries since. Or else this may shew that ignorance signified by the night, and wealth represented by the Ocean, which enricheth the neighbouring land, are the causes of vickedness, and this the occasion of Gods just vengeance.

3. Nemesis is called the daughter of Justice, because God punisheth none but when he is justly provoked thereunto. Hence some have thought Nemesis and Justice to be the same; vvhich they paint like a virgin of a truculent aspect, quick-sighted, sad, holding the ballance in one hand, and a whip or rod, with a hatcher in the other, to shew that Justice must nor be partial, but pure from bribes and by respects, terrible to the vicked, quicksighted in finding out the hidden truth, of a



sad aspect, for justice or vengeance doth not punish vvith delight; the rods and hatchet shew the diversity of punishments according to the diversity of sins, and sometimes she is painted naked, sitting on a square stone, because Justice must be open, not hid, square and stedfast, not moveable and unconstant. 4. *Nemesis* is sometimes described to us with vvings, and a crowvn on her head, standing upon a wheel, vvith a cup in her hand, on which are engraven the Ethiopians; The vvings shew the celerity and swiftness of Vengeance pursuing after wicked men; the crown signifieth the command and dominion of Gods justice in the world, on vvich vvere carried Stags, and small pictures of Victory with palms, to shew that Justice or Revenge keep men in awe, and make them fearful, and that the same justice is a Conquerer or Victor over the world; the cup with the Ethiopians shewvs that Vengeance can overtake a sinner though he run to the remotest parts of *Ethiopia*; the wheel signifieth the world, vvich is subjected to the feet of Justice. 5. By *Nemesis*, the Sun may be meant; therefore the Egyptians placed her above the Moon, by which is signified, that the seat of Justice or Vengeance is in heaven; and as the Sun seeth all things, so doth diuine Justice; from which nothing can be concealed. The Sun illustrates obscure things, and obscureth things lucid; so *Nemesis* or Justice raiseth the humble, and humbleth the proud; bringing them to obscurity that shine like stars in the vvorld, and raising them out of darkness to the light of Honour, who have been lovv in their ovvn eyes. As by the suns heat and light the earth is beautified and made fruitful; so it is by Justice, that States and Kingdom flourish and prosper. 6. *Nemesis* or *Néμης*, *Nemesis* signifieth both revenge and distribution; for Justice is two fold, punitive and distributive, or remunerative; not onely is justice the punisher of wickedness, but also the rewarder of goodness. 7. *Jupiter* fell in love with *Nemesis*, and was cherished in her bosome in the form of a white Swan, of which two was engendered an egg, and of this the fair *Helena*: By this (*I suppose*) may be meant, that Princes ought to be in love with Justice; but vvithal they must be white and unspotted Swannes in their lives: for howv can a wicked Prince, whose life is full  
of

of blackness and darkness be just ? But the actions of a godly and just Prince will prove more beautiful and lovely then ever *Helena* was, though the daughter of the white *Svvan*, and begot of an egge.

## NEPTUNUS.

**H**E was the god of the Sea, the son of Saturn and Ops, the husband of *Amphitrite*; of whom, and of sea Nymphs he begot multitudes of children; he with *Apollo*, built the walls of *Troy* and the first that taught men horsemanship.

## The INTERPRETER.

1. **T**HE Gentiles gave divers names to one and the same power of God as it is diffused into divers parts of the world; in heaven it is called *Jupiter*, in the fire *Vulcan*, in the air *Juno*, in the waters *Neptune*, in the earth *Vesta*, &c. so that by *Neptune* they meant that power which is in the sea, moving it with divers motions, preserving it from putrefaction, and restraining it from drowning the earth; for which cause perhaps they gave him a Trident, or three forked scepter: and as by *Neptune* they understood the divine power or nature of the sea, so by *Amphitrite* they meant the body or matter of the Sea, of which multitudes of fishes are engendered, which they called the children of *Neptune*. 2. He is said to find out the use of Horsemanship, because one of that name taught men first to ride; or else because ships seem to ride on the sea, as horses on the land; therefore *Plautus* calls a ship a wooden horse, *Nolo vehi equo ligneo*: or else because sudden eruptions of the sea have caused men to get on horseback for the greater expedition, to avoid drowning, who perhaps otherwise had not rid at all; or it may be, that some horse might be seen swimming towards the shore, which had escaped from shipwreck, which might give occasion to the ignorant country people to suppose, that *Neptune* gave the first horse, for which cause he was called *ἵππος ποσειδῶν*, *Neptune* the horsman; or lastly, by the horse may be meant, the swiftness and mobility of the Sea; therefore because the starres of



*Castor* and *Pollux* are very swift, they were said to be horsemen. 3. They used to paint *Neptune*, *Nereus*, and the other sea-gods with a countenance sometime frowning, sometimes smiling, to shew how the Sea is sometimes stormy sometimes calm: they made him gray haired, and gave him a blevy garment, that by the one they might expresse the foaming by the other the colour of the sea: therefore blue is called in *Plautus*, *Color thalassius*; the sea-colour. They gave him a chariot drawn with horses, or as some say, with great and monstrous Fishes, to signifie the swiftness of the sea they gave him a Trident instead of a Scepter, by which sometimes he moved and shook the earth to shew that the sea, by reason of some subterranean passages gets under the ground and shakes the neighbouring shores with earthquakes in all the three parts of the earth, *Asia*, *Europe*, and *Africa*; if they had known *America*, they would have made his Scepter four forked, and have called it not *Tridens*, but *Quadrens*: They made the Sea nymphs or *Nereides* wait upon his Chariot, as *Virgil* in the fifth of the *Aeneids*, placeth *Glaucus*, *Palaemon*, the *Tritons*; and the whole company of *Phorcus* on the right hand of *Neptune*; and on the left *Thetis* *Melite*, *Panopæa*, and the other sea-Nymphs, by which they meant the divers sorts of fishes; as their names expresse; and among the rest, *Triton* is called *Neptunes* Trumpeter by the Poets, at the sound of whose shell-Trumpet the sea ceaseth to rage; because some sea monsters have appeared in such a form as they describe *Triton*, and they seldome appear but after a storm in a great calm: and as for *Palaemon* or *Portunus*, he was the God of harbours whom sea men honoured with sacrifices upon their returning from any voyage. 4. They used to paint *Neptune* holding of a Plow with a cart behind him; intimating by this, that without the sea, the earth could not be fruitful; for not onely do the sea weeds and sands serve in some places for dung to barren ground, but also the Sea water is an help to fertility, as we see in salt marishes: besides, without rain the earth cannot fructifie, but rain is begot of vapours extracted out of the sea; and therefore perhaps he is the god of horses, because in salt marishes, horses are cured of worms and other diseases; for this cause they used in *Illyricum* to fling every year

four

four horses into the sea, as a sacrifice for *Neptune* : and the Romans ( to shew that *Neptune* had the charge of horses ) appointed horse-races, called *Ludi Circenses*, to the honour of *Neptune* : and as the foot Companies in their Wars had purple for their Colours or Ensignes, so the horse companies had blue, which is the sea-colour. Or I think rather, that the horses whereof *Neptune* was god are the sea-horses, called *Hippocampi*, having two fore-feet like those of an horse, and the taylor hinder part of a fish : and therefore this, as all other monstrous fishes are called by the Poets, *Neptuni pecudes*; and not onely were horses dedicated to *Neptune*, but also to *Apollo*, *Diana*, *Juno*, and *Mars*: therefore *Romulus* appointed horse-races, called, *Equiria in campo Martio*, to the honour of *Mars*, which were different from the *Neptunalia*, or *ludi Circenses*, I spake of but now. 5. *Neptune* was called *Consus à consulendo*, from giving counsel or advice; for it was he that counselled the Romans to ravish the Sabinian women: but indeed for better reasons may the sea be called *Consus*, for it counsellis us by its eruptions and inundations, to fear God, and to repent for sin. The harmony it keeps in its motion with the Moon, counsellis us to follow the directions of Gods word in heavenly things : its saltness counsellis us to have salt in our selves; Remember *Iots wife*. The fruitfulness of the sea and riches thereof, counsellis us to bring forth much fruit, and to be rich in good works. These and many such like counsels have we from this *Consus*: which also counsellis us to be humble, and not to swell with a conceit of our own worth or perfections : for though all rivers run into the sea, yet it swells never the more for that : and likewise the sea counsellis us to be content with our own, and not to encroach upon other mens estates; for the sea is content with it own bounds, though of its own nature, scituation, and greatness, it be able to drown the whole earth again. The Romans had done better to have erected an altar to *Consus* for these reasons, then for counselling them to oppresse and wrong their neighbours by ravishing their women. 6. Some think that *Neptune* was called god of the sea, because under King *Saturn* he was Admirall of the sea, and the first that rigged out a fleet of ships into the main; the Trident may perhaps



signify the three Squadrons into which he divided his fleet: but if by *Neptune* we understand the Sea it self, then I think that the Trident may signifie the threefold motion thereof: the one natural as it is water, to fall downward, which motion proceeds from its active form: the other natural as it is sea-water, to ebb and flow, which proceeds from its passive form: the third is violent, as it is agitated by the winds. 7. *Neptune* was called god of the sea, because he was by his father *Saturnus* command, who devoured his children, drowned there; hence fabulous antiquity, in consideration of his untimely and undeserved death, made him the god of that element by which he lost his life. 8. *Neptune* being in love with *Amphitrite*, employed the Dolphin to procure her good will, for she fled and hid her self in *Atlas*; by this may be meant, that Princes Ambassadors ought to be faithful and nimble like the Dolphin in executing their masters commands; for the Dolphin is a swift swimming fish, and faithful to man, as divers examples shew: and likewise Princes should be thankful, and not suffer quick and faithful servants to go unrewarded: therefore the Dolphin, whether a fish, or some eminent man of that name, was by *Neptune* placed among the stars; and is painted holding the Dolphin in his hand; for it was by his diligence and wisdom that *Neptune* married with *Amphitrite*, which is so called from *Compassing*: either because the sea encompasseth the earth, or is encompassed by the air. 9. *Neptune* fell in love with *Theophanes* that beautiful virgin, whose good will that he might obtain he converted her into an ewe; and himself into a ram, the rest of her suiters into wolves: of her he begot the golden fleeced ram, which carried *Phryxus* to *Colchis*; by this (I suppose) the Poets would signify, that unlawful love and unsatiable lust turns men into beasts; and that the bastard sonnes of Princes are no better then Rams with golden fleeces: for though they have honour and wealth by the one side, yet they are contemptible by the other; they have the fleece from the father, but the rams nature from the mother. 10. We fitly apply this fiction to the Pope, who is another *Neptune*, and with his Trident or threefold power that he hath in Heaven, Earth, and Purgatory, shakes the earth,

and

and moves kingdoms by civil Wars : he is the beast that rose out of the sea, having fallen in love with the fair virgin of the Church, hath turned himself into a ram, pushing men with the horns of his authority; and he hath made a very sheep of the Church, begetting of her golden-fleeced rams, that is Bishops, Deans, and Prebends, which have more wealth and honour then true piety and learning. Neptune made himself a servant to *Laomedon*, when with *Apollo* he built the valls of *Troy*; the Pope calls himself Servant of servants, and pretends to build the walls of the Church, but indeed overthrowes them with Neptune, *Aeneid. 2.*

*Neptunus muros totamque à sedibus urbem  
Eruit.* —————

11. *Apollo* and Neptune built the valls of *Troy*; that is meant either of the money that was dedicated to these gods, which *Laomedon* seised upon, and therefore for this sacrilege he and his City were grievously plagued; and for his unfaithfulness in not repaying *Neptunes* money; or else is meant that the bricks wherewith the valls were built were made of clay, or earth, mingled with vvater called Neptune, and dried or baked in the Sun, vvich they called *Apollo*.  
12. Whereas *Apollo* and Neptune vvere forced to serve for their living, by this the Poets would let us see how unconstant worldly honours are, and that he who is a King to day, may be a begger to morrow, as the examples of *Craesus*, *Dionysius*, *Belisarius*, and many others can witness: we may see with *Solomon*, Princes sometimes walk on foot, and beggers sit on horseback. 13. In Neptune we may see the picture of a tyrant, for tyrants delight in tormenting men, as it is recorded of *Tiberius*, *Phalaris*, *Mezentius*, and others, so did Neptune in continual vexing and tormenting of *Ulysses* whom he would not drown, but kept him alive, that he might be still vexing of him. Again tyrants do causelessly and injuriously put men to death; so did Neptune when he sent out the sea-calvs to affright *Hippolytus* his horses, by which he was torn and killed; and this he did upon a false accusation of his step-mother *Phedra* to *Theseus*, as if *Hippolytus* vvould have ravished her: vvhereas his innocency and goodness vvere knowvn; and had Neptune been a just Prince



Prince, he would have examined the matter, and not rashly condemned the innocent. 14. *Neptune* in *Homer* with the other gods are feasted in *Ethiopia*; by which is intimated, that they were a religious and devout people. I wish we were as ready to feast the true God by faith and holiness; for he will come and sup with such: but we suffer him to stand and knock at the door of our hearts, and will not open. Let rich men also learn to feast Christ in his poor members, that he may in the last day thank them for feeding him when he was hungry: otherwise the Ethiopians that feasted *Jupiter*, *Neptune*, and the other gods, will rise in judgment against us. 15. As *Juno* had the charge of the City gates, and *Minerva* of the castles and towers, so had *Neptune* of the foundation and walls; by which (I think) they meant, that riches, wisdom, and strength (for in *Homer*, *Neptune* is called the strongest of gods) are required for the preservation of Cities and States. 16. Our Saviour Christ is the true *Neptune*, the god of the sea, whom both winds and seas obey; the true Son of God in respect of his divinity, and of *Ops* or of the earth in regard of his humanity; who hath the true Trident, or full power of heaven and earth given to him, and likewise the keyes of death and hell; he is the true *ἐννομα* or shaker of the earth, as he made it appear both at his death, and resurrection; and the true *Consus*, or God of counsel, for his name is in *Isaiah* The Counsellor: he hath married the virgin of the Church, the fairest of women: who may be called *Theophanes*, because it was to her, and for her that God appeared in the flesh: therefore the day of Christ's nativity was called by the ancient Christians *θεοφάνεια*, the day of Gods apparition: for then did he lay aside his Majesty, and took upon him the form of a servant, that he might build the walls of the new Jerusalem. And lastly, as the Greeks called *Neptune*, *Ποσειδων*, that is, *τοῖον εἶδω* making the image, because, of all the elements, water only represents or makes images, by reason of its smoothness and cleanness; so it was Christ that made us at first to the image of God, and afterward repaired this image, being decayed in us; a fit work for him, who is the express and essential image of his Father.

NEREUS, See NEPTUNUS and OCEANUS.

NIBOBE.

## NIOBE.

**S**he was the daughter of Tantalus, and wife of Amphion, king of the Thebans, who because of the multitude and beauty of her Children, preferred her self to Latona; therefore Apollo and Diana being angered by her insolency, with their arrows killd all her children, and she with grief was turned into a stone

## The INTERPRETER.

1. **T**antalus was covetous, & Amphion rich; when wealth and covetousness meet together, they bring forth Niobe, that is pride, insolence, and contempt of God himself. 2. By Apollo and Diana are meant the Sun and Moon, they caused by their heat and multitude of vapours a great pestilence, which killed all Niobe's children; hence arose the fiction of Apollo's and Diana's arrows vvhich killed Niobe's children. 3. The turning of Niobe into a stone, is to shew the nature and greariness of her grief and sorrov, vvhich made her stupid and benumbed, and in a manner senseless; for *parvæ curæ loquuntur, ingentes stupent*: or else it may signifie the stone-monument that she erected to her self and children; or that rock in Phrygia, vvhich afar off seems to be a woman weeping, by reason of the springs of vvater flowing from thence. 4. By this punishing of Niobe and her children, we may see the judgements of God against pride and insolency; and are taught not to be puffed up with conceit of our selves, wife, or children, but to carry an humble mind even in the highest fortune. 5. The turning of Niobe into a stone, may let us see how God hardeneth the hearts of wicked men, as he did the heart of Pharaoh; and that profane men are not mollified and bettered, but hardened, and more obstinate by afflictions. 6. Niobe sinned, but her children are killed; by this we see that it is no injustice in God to visit the iniquity of the parents, upon the children, seeing they are a part of their parents, and in their punishment the parents suffer oftentimes more then in their own; and God is absolute Lord over his creature. 7. Here, in Niobe, we see the pride of vvomen



women; vvhich bringeth destruction upon themselves, husbands, and family; the beauty of *Niole* made her proud, and pride made her insolent, and insolence caused her own and her husbands ruin in their children: therefore he that marries for beauty where there is not grace, vvill find in that match *plus fellis quam mellis* more gall then honey. As it fared here with *Niole*, so did it with *Cassiope*: she in her pride preferred her self to the Nymphs, therefore her daughter *Andromache* had inevitably been devoured by the sea-monster vvhen she vvvas tied to the rock, had not *Persens* rescued her. 1. *Amphion* *Niole's* husband vvvas an excellent Musician, he made the rude stones hop together, and make up the vvalls of *Thebes*; but he that put life into dead stone, and civillized such rude and senseless creatures, could not for all his musick charm his wifes pride and insolency. Our Saviour Christ by the sweetness of his Evangelical musick charmed the Gentiles; and of such stones raised children to *Abraham*, causing men to meet together tovwards the building of the new Jerusalem; but yet he could not prevail vvith the Jevvs which he had married to himself, neither could he cure their pride and obstinacy; though he piped, they vvould not dance.

## N O X.

**S**He was the ancientest goddess, the daughter of Chaos, or of Hell, the mother of Love, Deceit, Fear, Darkness, Old age, Death, Misery, Complaint, Sleep, Dreams, and many other such like children.

## The INTERPRETER.

1. **N**Ox is so called à *nocendo*, for the night is the occasion of much mischief.

*Nox & amor vinumque nihil moderabile suadent.*

So is also any grief, sickness, or pain more hurtful and violent by night then by day. 2. Night is called by some the daughter of *Chaos*, by others, the daughter of Hell; by which may be meant the night or darkness which was before the Creation, and so she is the daughter of *Chaos* this

this darkness is called negative in the Schools; And also the darkness which is caused nightly, and is the shadow of the earth when the Sun is under our Hemispher; and so *Nox* is the daughter of *Erebus*, or of Hell; this is called privative. 3. Night is painted like a woman; because as the female sex is the weaker and more fearful, so is mans nature more fearful by night then by day; and weaker also, as is seen in sick men. She hath a black garment, and long black wings, of which *Virgil*,

*Nox ruit, & fuscis tellurem amplectitur alis:*

by these wings she embraceth the earth. She is also carried in a chariot, and is accompanied with the Stars, and hath the Cock for her sacrifice, to signifie the darkness and qualities of the night; and that the stars are then most seen; and that the Cock by reason of his vigilancy and noise that he makes, deserves to be sacrificed to the night; which is the time of rest. Her black hair, her garland of Poppies with which she is crowned, and her chariot drawn with four horses, do shew the darkness and aptness of the night for sleep; and the four horses may have relation to the four watches of the night. 4. *Nox* was the mother of Death, and of Sleep, and so she was painted holding two children in her hands both a sleep; in her right hand was a white child, in the other a black; by the one Sleep, by the other Death, was signified: this was to express the relation and resemblance betwixt these three, which are promiscuously taken one for another; death is called night, *Omnes una manet nox*, so death is called Sleep.

— *Aeterno clauduntur lumina somno :*

Sleep is called deaths cousin, *Consanguineus lethi soror*. 5. If in a spiritual sense we take night for ignorance, then truly she is the mother both of carnall security, and of both deaths, as also of all misery; *My people perish* (saith God) *for want of knowledge*: they that sit in such darkness, sit also in the valley of the shadow of death. 6. Though the Gentiles made Death the Nights daughter, a goddess, yet they gave her no divine honours nor temple, nor priest, nor altar, nor sacrifice, nor festivall days, as they used to give to their other gods; because they were without hope, death was terrible to them: they thought  
that



that death did utterly destroy them, or else bring them to endlesse punishments: but we Christians do rather love and honour, then fear Death; because not onely doth she put a period to our sins and miseries, but also doth as it were let us in, and lead us by the hand to eternal happiness; Therefore the antient Christians honoured the days in which the Martyrs suffered, and called them *natales*, their birth days. 7. They cloathed Death with a black garment all beset with stars, by which they signified she was the daughter of the night, perhaps because more dye naturally by night then by day: for nature is weaker by night then by day, and lesse able to resist sickness or death, by reason of the Suns absence, vvho is the Author of life and health. But we may well say that the death of Christians is clothed with stars; for by her vve shall be made more bright then the stars of the firmament. 8. *Nox* is the mother of Deceit, Love, Fear, Complaints, Misery, Dreams, &c. because these reign most in the night, but especially in the night of ignorance. 9. Sleep is one of Nights daughters because sleep is procured by the darkness and vapours of the night; for the night is moister then the day, and moist bodies are most sleepy, therefore they placed the City of Sleep near the Sea and said that it vvas vvatered with soft running rivers, and that *Lethe* or Oblivion was sister to Sleep, for then we forget our cares: The two gates of Horn and Ebonie in the City of sleep, were to shew the clearness and obscurity of mens dreams, according to the clearness and muddiness of mens temperatures and constitutions. And whereas sleep could never overcome *Jupiter*, it was to shew that Princes and Commanders ought to be more vigilant then others; Lastly, Sleep vvas painted with wings to shew how suddenly it seizes upon men.

### NYMPHÆ,

**T**Hese were the Deities of waters; the daughters of Oceanus and Thetis the Mother of the Rivers, and Nurses of Ceres and Bacchus; of these were divers sorts.

## The INTERPRETER.

1. **B**Ecaule the Nymphs were the Deities of Waters, or of moyſture, therefore they had divers names from the diverſities of waters and moiſtures : their general name is *Nymphæ*, *quafi Iymphæ*, that is waters, but from the waters that ſpring out of mountains, they are called *Oreades* : from the moiſture of woods and trees, they are named *Dryades*, and *Hamadryades*: from the moiſture that is in flowers and paſture grounds or medows, they are called *Napææ*, for *ναπ* is a paſture field: from the Sea-waters they are called *Nereides*, whoſe father was *Nereus* the ſea-god : from the waters of rivers they are termed *Naiades*, for *ναειν* ſignifieth to flow, and ſo from fountains and ſprings they are called *Naiades* : hence all ſprings are called *fontes ſacri*, as being conſecrated to, and in ſpecial tuition of the Nymphs : and becauſe rivers and fountains in their motion make a kinde of muſical ſound, the Nymphs are called *Muſes* ſometime : the Nymphs of ſtanding waters are called *Limniades*, from *λιμνη* a pool : the Nymphs alſo are ſtyled *Ephydriades*, becauſe they are hid under the waters. 2. The Nymphs are called the daughters of *Tethys* and *Oceanus*, becauſe all rivers and ſprings proceed originally from the Sea, and are increaſed and maintained by rain, which alſo by the Sun is exhale out of the Sea. 3. The Nymphs by *Virgil* are called *Juno's* hand-maids, *Sunt mihi his ſeptem præſtanti corpore Nymphæ*; becauſe the clouds, miſts, rain, and other watry meteors, by which ſprings and rivers are maintained, be engendred in the Air which is called *Juno*. 4. The Nymphs are called the Nurſes of *Bacchus* and *Ceres*, to ſhew that wine and corne are cheriſhed and increaſed by moiſture, and ſo be all vegetables: neither is *Ceres* uſeful to us, nor *Bacchus* wholeſome without their nurſe, for by water the meal is kneaded, and by water the wine is tempered. 5. In *Homer* and *Virgil* I finde the Nymphs at work, buſie in ſpinning and weaving, to ſhew how much women ſhould avoid idleneſs, ſeeing goddeſſes were not idle, neither is it any diſparagement for the greateſt women to put their hand to the diſtaff, and according to the old Engliſh name, be indeed, as they are called



called, spinsters, seeing the Nymphs themselves are not ashamed to spin in their hollow rocks, called by *Virgil*, *Nympharum domus*; in whose caves *Homer* describes the Bees making honey, that even by that example women may be induced to be diligent and provident; for if they give themselves to idleness, what will follow but lust and wantonness? which I think the Poets expressed in that fiction of the Nymphs that fell in love with *Hyla*, that fair boy, and ravished him. 6. The Nymphs that nursed *Bacchus*, were by *Jupiter* translated into stars, and called *Hyades*, to shew perhaps that wine tempered with water makes the mind fit for heavenly raptures, and sublime thoughts, whereas strong wine of it self intoxicates the brain, and makes it fitter for sleep then contemplation. 7. If the Nymphs and Muses be the same, it is not without cause that the hill-Nymphs called *Oreades* found out the use of honey, as some say; therefore the Nymph *Melissa* gave her own name to the Bees, to signify that learning is the food of the soul, and it is that which sweetneth the life of man; there is more honey and sweetness in the life of a Scholar on a hill, then of a Prince in his palace.

## N Y C T E U S.

*Ovid. Met.*  
l. 2.

**H**E was the son of Neptune, and of Celene, the daughter of Atlas; his daughter Nyctimene by the help of her nurse lay with him: which wicked incest being made known she went and hid her self in the woods, and was by Minerva, who took pity on her turned into an Owl.

## The INTERPRETER.

**B**Y *Nyctimenes* living in the woods, and being converted into an Owl, we are taught what is the fruit of sin, and unlawful pleasures namely shame and confusion, according to the Apostle; *What fruit had you of those things whereof you are now ashamed?* So *Adam* and *Eve* having sinned, began to be both afraid and ashamed, and therefore hid themselves in the thickets. The Owl hides himself by day, and avoids the company of other birds; So wicked men

men delight in darknesse and hate the light, which discovers their works; and when they begin to be ashamed, they lead the lives of Owles, and shun the society of men.

2. If *Nyctimine* was so ashamed of her sin, that she durst not shew her face by day, what shall we say of those impudent *Absaloms*, who professe the name of Christianity, and yet are not ashamed in the sight of all Israel, and of the Sun, to perpetrate, or at least to brag of, and glory in, their filthy lusts and abominations? Whereas, if they had any sparkle of grace or modesty they would convert themselves into Owles, and punish themselves with an obscure and retired life. 3. Let us so demean our selves in holinesse of conversation, that we may not, with this incestuous Daughter of *Nycteus*, be converted into Owles, and be forced to hide our faces, and incur the contempt and hatred of good men; for as sin brings shame, so innocency boldnesse; the righteous man is bold as a Lion. 4. The Crow complains in *Ovid*, that the Owle, which had been a wicked incestuous woman, had the honour as well as her self to wait upon *Minerva*, the goddess of Wisdom and Learning;

*Quid tamen hoc prodest, si diro facta volucris  
Crimine Nyctimine nostro successit honori?*

*Meta. l. 2.*

By which we see, that in Princes Courts wicked men attain as soon to honour and preferment as good men; yea, many times prophanesse is preferred to Piety and goodnesse; and the more it is to be admired and lamented, that such wicked wretches should be countenanced by *Minerva*, or have any respect among the wise and learned; that Owls should be in such esteem at learned *Athens*, as to stamp their pictures on their coyn, to me is strange; but yet, I think it not strange, when I consider, how at this time Owles and Batts are onely in request; nay they are honoured with *Jupiters* face, as they were once at *Athens*, how many are there in the world, that have the face of *Jupiter*, but the bodies of Owles, nay in their voyces they are Screechowls, the noise and sight of which, were accounted ominous and mortall; there are some, who have the faces of Divines, but their crooked claws holding fast their prey, their voice sounding out still destruction, wars, and mortality, do shew what they are: when one of these had got into the

*Exeat aula  
qui velit  
esse pius.*

*Linc.*

*In duabellis  
noctuae sig-  
num erat,  
cum Jovis  
facie; tri-  
bulū duas  
noctuas  
habuit.*

*Cael. Rhod.  
l. 10. c. 9.*

*Dirū mor-  
talibus O-  
men, Ovid.*



Pliny.

Temple of the Capitol, it was held so ominous, that the whole City must be lustrated or purified; How dangerous is it then for Christendom, where so many of these unlucky birds are got into the Church of Christ? fitter to sit on graves, or the tops of forsaken houses, with that Owle in Virgil;

Æn. 12.

*Quæ quondam in bustis aut culminibus desertis  
Nocte sedens, serum canit importuna per umbras.*

Their voice then, or groaning is alwayes unlucky.

Propert. l 4

*Nec tam nocturna volucris funesta querela*

El. 3.

*Attica Cecropiis obstreperit in foliis.*

Nocturnal vo-  
lat. Eras:

But their flying was held a lucky sign, hence was the Proverb, *The Owle flyeth*: there could be no luckier sign for Christians, then if these birds would fly away into some desert lands, where we might not hear their scritchings voice, which hath proved no lesse unfortunate to the Christians of late, than the groaning of that Owle, which was heard in the City, a little before the Romans overthrow at *Numantia*, or of that Owle, which sate upon the spear or lance of *Pyrrhus*, portending his Armies overthrow. 5. The Owle was dedicated to *Minerva*, to shew that as the Owle seeth best in the night, so by night studies men attain to wisdom and learning; or else because *Minerva*, and learned wise men are quick-sighted, and see further in the dark, than others in the light; and by reason *Minerva* was the goddesse of war, as well as of learning, and the darknesse of the night is most opportune for stratagems and assaults, and defence also, therefore the night-bird might perhaps for this cause be dedicated to her, to let Commanders know they must be watchfull in the night, both for offence and defence; as *Agamemnon* is advised by *Morpheus* in *Homer*: for this cause *Minerva* is called *γλαυκῶπις*, in *Homer*, from her Owles eyes; for in Greek this bird is called *γλαύξ*; for this cause, the Owle was in such esteem at *Athens*, for as they honoured *Minerva*, so they would honour her bird too, which was eyed like her, therefore they placed their Owles upon their gold; although now, the world being turned upside down, most commonly gold is placed upon Owles. 6. In another sense the Owle may signifie to us the wicked men of this world; who are quick-sighted in the works of dark-

Rosen. an-  
tiq. . . 3. c. 9

*Defensi te-  
nebris, &  
domo noctis  
opacæ,  
Virg.*

Æn. 8.

*ἢ χερὶ πα-  
νὸν χερὶ εὐ-  
δαιμονίᾳ  
πορρὸν ἀν-  
δραῖν. 5.  
γλαυκῶπις.  
vocat  
noctuas.*

nesse

ness, and night of ignorance, but in the day of grace, in the Sun-shine of the Gospel, are blind, and see no more then Owls do by day.



## CHAP. XII.

O.

### OCCASIO.

**S**HE was the goddess of Opportunity, the youngest child of Saturn, she had winged feet, and stood upon a wheel whirling about with great swiftness, her forehead had a lock of hair hanging down, but she was bald behind, by some she is called the sister of Fortune. Chartar. 12  
imag. deor.

### The INTERPRETER.

**I.** BY this fiction they would let us see the brevity and inconstancy of Occasion, which if it be not laid hold on in time, will quickly escape from us, and leave nothing behind but repentance, as *Ansonius* sheweth in his Epigram;

*Sum dea, quæ facti, non factique exigopœnas,*

*Nempe ut pœniteat sic Metanoia vocor, &c.*

*Aus. epig.  
12.*

Therefore repentance is always placed by her, to make us the more earnest to lay hold upon occasion, or else we shall be sure to repent for this neglect: for as she flyeth avay swiftly from us; so she is not to be overtaken, or laid hold on, being gone, seeing her head is bald behind. 2. She is the daughter of Saturn, because it is time that affords Occasion, and she was made a goddess, by the Romans, but a god by the Greeks called *ἰσχυρὸς* because though Occasion be unstable and unconstant as a woman, yet it hath the strength

*Fronte capillata,  
post est occasio calva.  
Occasio,  
ἰσχυρὸς.*



and prudence of a Man, doing more for us in an instant, than we can do in a long time, by our own care and industry; for which very cause Occasion was deified; for many times things fall out by Occasion better for us, then by our great and earnest care, as the Greek Epigrammatist sheweth;

*Antholog-*  
*l. i. c. 83.*

πολλάκι γὰρ τὴ σφόδρα μεμνιδένπθ' ἄμεινον  
ὄρεσπεσόν ευκαίτως.

*γὰρ δι' ἡμε-*  
*ρὸν.*

*In Pythiis.*

*In tempore*  
*veni, quod*  
*omnium re-*  
*rū est pri-*  
*mium, Ter.*  
*Posidippus,*  
*καρὸς ἐπι-*  
*πίσιν ἀε-*  
*σο;*

*Hesiod.*

*ἔρμῃ ἐνα-*  
*γωνίᾳ. in*  
*Eliacis.*

*Tibul. cl. 5.*

*l. i.*

*Te dominā*  
*celeri fors levis orbe rotæ;*  
*æquoris,*  
*ἔτ.*

*L. i. Od. 25*

*πῶς Ζῴω;*

Therefore it was the counsell of wise *Pittacus*, that men should be careful to watch and observe Occasion; which, as *Pindarus* saith, obtaineth the top and principality of all things: *Ὁ καρὸς πάντος ἐχει κερύφαν*, and as *Posidippus* hath it in his verse, *καρὸς ὁ πανταμάτωρ*, Occasion is the Master and Subduer of all things; who is therefore painted with a Razor in his hand, whose sharpness nothing can resist, *ἀνδράσι δαίγμα ὡς ἀκμῆς πάσης ὀξύτερον*, &c. 3. *Pausanias* recordeth, that the Altar of Occasion stood close by the Altar of *Mercury*, called *Enagonius*, from wrastring; which was doubtless, to shew us, that Occasion and Opportunity should alwayes accompany mens Actions, whether they be of peace or of war, for *Mercury* was not onely the god of wrastring, but of schollars and learning too; as also of Merchants, who seldom would suffer Occasion to slip away; for if they did, they would hardly become so rich as they are; I am sure, Theeves, whose Patron *Mercury* was, use to stand nearer the Altar of Occasion, then True-men many times do; and hence it is that not onely *Mercury*, but Occasion also (as we use to say) make a Theef. 4. Occasion was said to be the Sister of *Fortune*, because they both agree in inconstancy, therefore *Fortune* also is placed upon a Wheel; *Versatur Te dominā celeri fors levis orbe rotæ*; and she was called *Euripus* from her often ebbing and flowing; *Horace* calls her the Lady of the Seas, for the same reason; and some say, she was the Daughter of the Ocean: But *Pindarus* will have her the Daughter of *Jupiter*: all which may be thus reconciled; *Fortune* is *Jupiter's* Daughter, because whatsoever befalls us in this life is the effect of divine providence; and because all accidents, which befall mankind, are produced in time, therefore she may be called, the Daughter of *Saturn*; and by reason *Fortune* is uncertain and never continues long in the

the same State; she may be called the Daughter of the Sea; for which cause *Fortune* was named *Glassie*, and readiest to crack, when she shined most; and, as *Euripides* saith, *Fortune* is but of one dayes continuance; and perhaps, they worshipped *Fortune*, under the habit and name of two sisters; to shew, that unexpected occasions are accompanied with divine providence; and because *Fortune* was thus worshipped at *Præneste*, she is called by *Statius* the two sisters:

*Ex Prænestina poterant migrare sorores.*

*Fortuna  
est vitrea  
cum splen-  
det, fran-  
gitur & s  
ἐφ' ἡμέρας  
ὥχεται.  
L. 1. Sylv.*

**OCEANUS, NEREUS, TETHYS.  
GLAUCUS, THETIS,  
TRITON, &c.**

**O**ceanus was the Son of *Cœlum* and *Vesta*, the husband of *Tethys*, and Father of all the Gods. *Nereus* the Son of *Oceanus* and *Tethys*, the Husband of *Doris*, of whom he begot multitudes of children called *Nereides* from him. *Tethys* the Daughter of *Cœlum* and *Vesta*; the Mother of Rivers and Fountains. *Glaucus* one of the chief Sea Gods, who before was a Fisherman. *Thetis* the Daughter of *Nereus* and *Doris*. *Triton* the Son of *Neptune*, and the Nymph *Salacia*, he was *Neptunes* Trumpeter, &c.

**The INTERPRETER.**

1. **O**ceanus is called the Son of *Cœlum* and *Vesta*, that is, of Heaven and Earth, because the Sun hath its preservation and motion from the Heaven, and by it is encompassed, and by the Earth it is borne up, as a Child by the Mother. 2. *Oceanus* is called the Father of all the gods, because all things have their originall from moisture, without which there can be no generation, nor corruption; hence *Tales* made Water the original of all things; and for this cause the Poets speak of such multitudes of Children, that were of *Neptune* or the Ocean; for indeed the Sea is more fruitful of Fishes, then the Earth is of other living creatures; and because all Springs and Rivers proceed from the Sea, they called *Oceanus* the Father of all the Nymphs. 3. The



Gods are said to be feasted by *Oceanus*, either to confirme that opinion of some, that the stars are fed by the vapours that arise out of the sea, and are converted into clouds : for the stars being of a fiery nature, are tempered by these moist vapours, as they think. This was the Stoicks opinion, which is refuted by the Aristotelians, and is touched by *Virgil*. *Æn.* 1.

*Convexa polus dum sidera pascet :*

Or perhaps by the Ocean's feasting of the Gods, may be meant, that the chiefest dainties that Princes feed on, are either from the Sea, or conveyed from remote Countries by Sea. But observe that the Gods feasted themselves in the Sea; where is much water but no wine : by which, I think, is intimated, that great men should be temperate in their Feasts; but now our gods have forsaken drinking of water, and will feast no longer in the Ocean : Wine is the liquor we feast with : the gods retained their honour while they were content with water, but men degenerate into beasts, while they intoxicate themselves with wine. 4. The Ocean was painted with a Buls head, either to signifie the violent rushing of the Sea against the shore, or to expresse the bel-  
lowing noise the Sea makes : he is also painted sitting in a Chariot with his wife *Thetis* drawn by four wheels, accompanied with *Tritons*, and the Sea Nymphs : by the chariot is meant the swift motion of the Sea : and by his company is understood the divers sorts of Fishes, which are said to wait upon the Ocean, because they have their being and habitation in the Sea. 5. *Juno* is said to have her education in the Ocean, because of the vicinity the Air hath with the Sea, both in scituation and nature ; for the Water is quickly converted into Aire, and this again into Water; the clouds are begot of Sea vapours, and they fall again into the Seas lap: and thus is *Juno* educated and nourished in *Oceanus* : Or else by this may be meant, as I think, that Riches, where of *Juno* was goddesse, are maintained and got by Navigation. 6. *Oceanus* was a great friend to *Prometheus*, for he was a wise man, and provident, and a good Astronomer; they, that wou'd find the Sea favourable to them had needs be wise, and provident, and observant of the fit times of Navigation; and be skilfull in Astronomy  
and

and Geography too; to know the Rocks, Quick-sands, Shelves, Shores, and courses of the Tides; he that in these is not *Prometheus*, will prove *Epimetheus*, and repent him of his Navigation; which *Balinurus* knew, when he checks *Morpheus*; *Æn.* 5. for counselling him to fall asleep, being in a dangerous Sea, between *Sicily* and *Italy*:

*Mœne salis placidi vultum, fluctusque quietos*

*Ignorare jubes? mœne huic confidere monstro?*

7. *Neptunus*, *Oceanus*, *Nereus*, *Tethys*, *Glaucus*, *Thetis*, *Triton*, *Phorcus*, *Proteus*, and divers others mentioned in the Poets, are but different names of the same things; to wit, the Sea. *Nereus*, *Thetis*, *Proteus*, are said to transform themselves into divers shapes, to signify, as I think, the divers colours of the Sea water, which sometimes looks green, therefore they gave the *Nereids* green hair, *Virides Nereidum comas*; sometimes white, therefore *Thetis* is painted with gray hairs, and a white garment; partly to intimate the Antiquity of Navigation, and partly also, as I suppose, the cares and fears of Sea-men: for *curafacit canos*; and Sea-men become sooner gray haired than others: the Sea-water also looks sometimes blew, therefore the Seas are called *Cœrula* by the Poets, and the words *Glaucus*, which was the Sea god, signifieth the blew colour, and *Tibris* is described by *Virgil* in a blew veil or mantle:

— *Eum glauco velabat amictu*      *Carbasus*:

Sometimes also the Sea-water will look red as in a storme. And sometimes black: an Epithet often given to the Sea, by the Greek Poets. Or else this transforming of the Sea gods into so many shapes, may signify the divers faces of the Sea; for sometimes it looks with a smiling countenance in calms; sometimes it frowns, as in storms, and roars like a Lyon; hence,

*Omnia transformat sese in mirac' rerum,*

*Ignemque horribilemque feram, fluviisque liquentes.*

8. *Proteus* was a King of *Egypt*, who used to have in his scutcheons and ensigns, sometimes the figure of a Lion, sometimes of a Bull, or of a Tyger, or of a Dragon, or of Fire: hence arose the fiction of *Proteus* transforming himself into divers shapes.



*Piet enim subito Sus horridus, atraque Tigris,  
Squamosusque Draco; & fulva cervice Leena.*

And by this is represented a wise Prince, who ought to accommodate himselfe to all changes and occasions, and to use his government accordingly; for there is nothing here perpetual: and sometimes as occasions, and times, and mens dispositions alter, so must also government both in Church and State. The French King was too much like *Proteus*, who would have his Son to learn no more Latin then this; *Qui nescit dissimulare, nescit imperare.* 9. *Proteus* was a wise man and a Prophet, who fore knew future things.

*Quæ sint, quæ fuerint, quæ mox ventura trahantur.*

In this, he was the type of a Ship Master, who ought to be skilfull in the weather, and in those things which belong to his Art of Navigation, and withall to have a foresight in the changes of the weather; for want of which knowledge and providence many ships are cast away. 10. *Proteus* never played his part so much as now a dayes, if you look upon mens opinions both in Religion and other things; into what multitude of shapes is Religion now turned? if you look upon mens garments, into what monstrous shapes do men turn their bodies almost every moneth? if you look upon Sophisters in their disputes, what windings, turnings, and intricate changings of words, and propositions shall you find; that you know not where to hold them?

*Tot variæ illudunt species totque ora ferarum.*

Truth was never changed into so many shapes as now, for every fond opinion is taken up, and maintained for truth; but the more opinions prevail, the more should wise men lay hold on truth, and hold her fast, till she returne to her own shape. 11. *Tethys* was the Wife of *Oceanus*: perhaps they meant by *Tethys* the Mediterranean sea & other bays, which were so united to the Ocean, as man and wife; by which union the Mediterrane abounds with Fishes, and so do the other bayes or arms of the Sea. 12. *Thetis* was also the Sea, and married to *Peleus*, because perhaps he was much addicted to Navigation: in their marriage all the gods were present except the goddess *Discord*; it were happy, if she were absent from all other marriages. 13. *Glaucus* was a Fisherman, who in winter had a way to catch Fish, which  
others

others had not; he was also an excellent Swimmer and Diver under water; being at last drowned or devoured by some great fish, he was by superstitious people held for a Sea god; from such weak, and foolish beginnings hath Idolatry received its increase; so *Phorcus* King of *Sardinia*, being drowned by *Atlas* in a Naval fight, was by his people made a Sea god: in like manner *I-o*, who was called also *Leucothea*, and *Matuta*, being both drowned were made Sea gods; so was *Palaemon* or *Portunus*, being a mortall man, and buried in *Isthmus*, made a god after his death. This custome the Romans borrowed in deifying of their Emperors after death, and the Papists in canonizing of their Saints. 14. *Triton* is most commonly taken for a Sea Monster having the upper parts like those of a man, but the lower parts like a fish; which they made also a Sea god, because of his monstrous and unusual shape; but I rather think, that by *Triton* is meant the Sea, in whose upper parts or superficies men use to trade, in the lower parts fishes have their abode; and perhaps from hence arose the fable of *Tritons* monstrous shape. 12. By *Matuta*, or *Matutina*, may be meant the Morning; by *Palaemon*, which is from *παλαειν* to shake, is meant the Wind, which is *Matuta's* Son, because it is raised by the morning Sun; these are said to fall into the Sea, and to be made Sea gods, because of the power which the sun and wind have over the Sea.

OREADES, See NYMPHS.

### OEDIPUS.

**H**E was the Son of *Laius*, King of *Thebes*, and *Jocasta*; His Father understanding by the Oracle, that he should be killed by his own Son, delivered him to his shepherd to be murdered, who pitying the child, bored two holes through his feet, and so hung him by the feet on a tree; but *Phorbas* the King of *Corinth*s shepherd, passing by that way, took down the child, and bestowed him on his Queen being childlesse; who bred him as her own son, but when the child grew up, he went to *Phocis*, and there lighting on his Father *Laius* unawares in a tumult killed him; and going to *Thebes*, he lighted on *Sphinx*, whose riddle

*Hygin.*

*Fab. 67.*

*Paleph. l. 1.*

*Apoll. l. 3.*

*Nat. Com.*

*l. 8. c. 18.*

*Eurip. in*

*Phœnissi.*

*Senec. in*

*Oedipo.*

*Aeschilus.*



riddles he untied: afterwards he married *Jocasta*, not thinking she was his Mother, but when he understood, that he had killed his Father, and married his Mother, being highly displeased with himself, he put out his own eyes.

### The INTERPRETER.

Ὀἰσῆ, in-  
tumesce-  
re, ὀϊσῶν τῶν  
πόδῶν.

Aristoph.  
in ran.

ὁ δὲν εἶν  
ἐλλὰς ὡς ὁ  
μαλὲν Ὀι-  
δῆπου.

Eurip. in  
Phoeniss.

Forat a fer-  
ro geſſeras  
vestigia,

tumore na-  
tus nomen

ac vitio  
pedum.

Sen. in  
Oedip.

**O**edipus, is so called from his sore and swelled feet; he may thank his Father for his wounded feet, but he may thank himself for his blinded eyes: our Father *Adam* by his sin hath made us unable to walk in the ways of God, and we, by our voluntary blindness, have made ourselves unable to see the Sun of Righteousness, so that our actual blindness is the sequell of our Originall lameness. 2. The Monster *Sphinx*, which *Oedipus* killed, having resolved his Riddles, was a Robber, whose unaccessible and intricate Rocks, *Oedipus* overcame: Sin is the *Sphinx* or Monster, that lodgeth within the winding Labyrinth and Rock of our Heart, which if, with *Oedipus*, we master, with *Oedipus* we may expect a Kingdom, but far better, and of longer continuance, than that of *Thebes*; for out of that *Oedipus* was forced to fly, but out of this we shall never be expelled. 3. In this story, we may see the severe and heavy judgement of God, against parricide and incest. *Oedipus* killed his Father, and lay with his Mother, but unwittingly; yet for these sins though involuntary, the whole City of *Thebes* is visited with the plague, the Sons of *Oedipus* murder one another, their Mother *Jocasta* kills herself, *Oedipus* is driven out of his Kingdom, ends his dayes in banishment, pulls out his own eyes, and at last is swallowed up by an Earthquake; yea, vengeance followed his carcase after death; for the *Thebans*, being plagued before for his wickedness, would not suffer him to be buried among them; and, when he was buried at *Ceum* in *Bœotia*, they were forced to remove him again from thence, because of the calamities that fell upon that place: at last being brought to *Eteon*, he was there devoured by an earth quake: if Gods judgement be severe against involuntary sins, in what a miserable condition are they, who sin wittingly, willingly, and with delight? 4. From hence let men learn, not to be too impatient

impatient for the want of children, or for the losse of those  
 which they have; for we may see that many are happier  
 who want them, then they that have them. *Augustus* many  
 times wished, that either he had never married, or else that  
 he had never been a Father; for though every child is not as *ωρίμω*  
*Pindarus* calls *Oedipus*, a fatal Son to his Father, by murthe- *ι. Od. 2.*  
 ring him; yet too many there are, who by their stubborn- *Olymp.*  
 ness, pride, disobedience, and evill courses bring their Pa-  
 rents grey hairs with sorrow to the grave. 5. Here also  
 we may see how dangerous it is, for Children to incur the  
 displeasure of their Parents, and their curses: for *Oedipus*.  
 being flighted by his Sons, when he was driven out of his  
 Kingdom, and received no assistance from them, uttered  
 fearfull imprecations against them, *ἔα δ' ἄρ' αὖτε παῖσιν ἀνὸ*  
*στράταί τας*; so that the curse of *Oedipus* became a proverb, for  
 any direfull imprecations: and, as *Oedipus* wished, so it came  
 to pass: he wished that his two Sons, *Eteocles* and *Polynices*  
 would kill one another: *Generis consortia ferro dissiliani*; and  
 so they did, for not onely did their malice appear to each  
 other in their life time, but also after death; for the fune-  
 ral fire, in which their bodies were burned, divided it self,  
 if we will believe *Statius*: So *Lucan*, *Scinditur in partes*  
*geminoque cacumine surgit*, *Thebanos imitata rogos*: lib. 1.  
 Hence bitter strifes, and irreconcilable enemies are cal-  
 led by *Apuleus*, *Eteocleæ contentiones*. 6. *Oedipus* was im-  
 potent in his feet (perhaps he had the gout) and blind in  
 his eyes; two ill qualities in a Governor, to be neither a  
 man of Action, nor of Understanding, who as he was de-  
 fective in the one only they endured him; for many States  
 have been happy under wise and understanding Princes,  
 though they have not been men of action; but when *Oedipus*  
 fails in both, he is expelled by his people, whose act not-  
 withstanding is not to be commended. 7. *Oedipus* was not  
 his name at first; but rather a nick name from the event.  
 So *Agrippa*, from his weak feet; *Cæsar*, from being cut out of  
 his mothers womb, *Torquatus* from the chain of Gold given  
 him, but otherwise the Gentiles were very ceremonious in  
 imposing of names; in which, they supposed, the good and  
 bad events of their childrens life consisted: So that the  
 day it self, whether the seventh, eighth, ninth, or tenth,

*Enrip. in*  
*Phœniss.*

*ὁ δὲ παῖς*  
*ἔα δ' ἄρ' αὖτε*. *Eras.*  
*in adag.*

*Statius in*  
*1 Thebaid.*

*Statius 12.*  
*Thebaid.*

*Exundant*  
*diverso*

*vertice*  
*Flammæ*

*Asin. aur.*  
*l. 10.*

*Dies nomi-*  
*nalis, lustr-*  
*ius, ὀνομα-*  
*σθένος ἐπ' ἡ*  
*ὀνομασίων.*

was



*Visus, au-  
ditus, &c.  
sunt viae  
mentis &  
egrediendi  
foramina.  
Greg. 12.  
Mor. Fene-  
strae sunt  
mentium  
lumen oculorum.  
Salvian. de  
gubern. Dei  
Ψυχῆς  
παθῶν  
συμπύ-  
κτων ὁρ-  
νδῶν  
Phil. 2. de  
log. viden-  
di. ut vi-  
di, ut perii.*

was holy among them, and had divers names. 8. *Oedipus* revenged the sin of incest, he had committed, upon his eyes: the eyes indeed are the windows and holes, as *Gregory* calls them, through which sin enters into the Soul, and it wanders abroad upon vain objects; for, as *Philo* saith, the eyes, and affections of the mind do sympathise; but this is a proposterous revenge, with *Oedipus* and *Democritus*, to pull out our eyes; or, with *Proserna*, to burn off our hand; or, with the Priests of *Cybele*, and some *Originists* to emasculate our selves: *Christs* counsel, of pulling out the offending eye, is not literall, for he will have mercy and not sacrifice: he is not a God of cruelty, delighting in our blood; but his meaning is, that we were better lose the eye, than the Soul, and should rather abandon whatsoever is dear to us (though as dear as our eyes) than lose eternall life; our best way then is to make a covenant with our eyes, as *Job* did, and to pray with *David*, *Turn away mine eyes, that they may not behold vanity.*

O E N O T R I U S, See J A N U S.

O P S, See R H E A.

*Virg. Cur aliquid vidi? cur noxa lumine feci? Ovid. 2. trist.*

## ORION.

**H**E was the Son of *Hyrcus*, begot of the urine of *Jupiter*, *Mercury*, and *Neptune*, when they pissed in the Ox hide, with the flesh of which these three gods were feasted by *Hyrcus*; for he, being childlesse, obtained this for a reward of his hospitality: for after the hide was buried by their command ten months in the ground, *Orion* was born, so called from the Urin, but afterwards he was named *Orion*: he proved an excellent hunter, and was *Diana's* companion, but for bragging too much of his skill, was killed by a *Scorpion*, and after that placed among the stars.

## The INTERPRETER.

*Orion* is a constellation consisting of seventeen stars, whereof seven of them are very bright, therefore *Vergil* calls him with gold, *armatusq; auro circumspicit Orion*; this constellation ariseth in the winter, at which time great

great storms are raised and much rain falls, therefore in respect of the darknesse of the aire which *Orion* causeth by raising such quantity of vapours and clouds, of which storms, rain, and thunder are engendred, he is said by *Seneca*, to affright the gods, *terret Orion deos*, and perhaps he was said to be begot of the gods *urins*, because abundance of rain falls by his influence; hence he is called *Nimbosus*, *Aquosus*, *Pluviusus* *Orion*, by the Prince of Poets. He is said to be killed by *Diana's* arrows, *Dianæ virginis domitus sagitta*, because when the Moon shines bright at the full, his starrs are scarce seen; others write that he was slain by the *Scorpion*, because when this riseth the other falls, and is hid. 2. *Orion* may be the type of an excellent Governor who for his Justice and Authority is begot of *Jupiter*; for his Eloquence, of *Mercury*; for his skill in Horsemanship and Navigation, of *Neptune*; thus Men of excellent parts, and eminent vertues, are called the Sons of the gods; therefore he was rewarded by all these three gods; by *Jupiter*, with a place among the starrs; by *Mercury*, with skill on the Harp; by *Neptune*, with talnesse of Body, that he could walk through the Sea.

— *quam magnus Orion*

*Cum pede, incedit medii per maxima Nerei*

*Stagna, viam scindens humero supereminet undas.*

3. *Orion*, for ravishing of *Merops*, the Daughter of *Oenopion*, lost his eyes, by the same *Oenopion*; and for his pride and bragging of his skill, was killed by *Diana*; thus we see, that lust and pride seldom go unpunished. 4. *Orion* recovered his sight by *Vulcan's* help, in counselling, and conducting him through the Sea to the East, towards the Sun; we shall never recover our Spirituall eye-sight, which we lost by our Spirituall fornications, but by the fiery zeal of the Spirit conducting us through the Sea of Repentance, to Christ the Sun of Righteousnesse. 5. Some, instead of *Mercury*, make *Apollo* one of *Orion's* Fathers; by which, I think, is meant, that by the Naturall heat of the seed, which they called the *urine* of the gods; and the radicall moysture thereof, and the influence of Heaven, every generation is effected in this inferiour world; for *Jupiter* is the the heaven, *Apollo* the natural heat, and *Neptune* the radicall moysture



moysture. 6. *Hyrus* for his hospitality in entertaining the gods, lost not his reward, neither shall they that entertain Christ in his Ministers and poor members. 7 By *Orion* may be meant, the vapours which are extracted out of the sea by the suns heat, and the Heavens influence, for these three are the parents of *Orion*; or the vapours their obscuring the light of the Moon was expressed by *Orions* assaulting of *Diana*, who by her arrows killed him, because the Moon by her light and influence oftentimes dispells and consumes these vapours. 8. Blind *Orion* carried *Cedaleon* on his shoulders, by whom he was directed and guided towards the sun; even so the blind Church of *Rome* carried the Protestant Church, even in the time of her greatest blindness, upon her large shoulders; who was directed by the Protestants in all ages towards Christ: but she would not go, and in this her condition was worse then that of *Orions*, for he followed his directors, and received his sight: but she persecuted and killed her directors, and continues yet in blindness. If yee ask then, where the Protestant Church was before *Luther*, I answer, upon the shoulders of blind *Orion*, or of the Romish Church, directing her to the Sun of righteousness.

## O R P H E U S.

**H**E was the son of *Apollo* and *Calliope*, who by the sweetness of his musick caused birds and beasts, stones and trees to follow him, having lost his wife *Eurydice*, who running away from *Aristæus*, was stung to death by a Serpent, he went down to hell to bring her back; who by his harp so charmed *Pluto* and *Proserpina*, that they suffered her to depart thence with him on condition that he should not look back, till he were quite out of hell; but he did look back, and so he went without her: therefore in discontent he dissuaded all men from marriages; which caused the *Thracian* women to tear him to pieces.

## The I N T E R P R E T E R.

1. **I** Think by this fiction may be meant the force and power of Magick: for *Orphens* by witchcraft and spels brought

brought up the image, shadow, or representation of his wife out of the grave, as the Witch of *Endor* raised *Samuels* body or shadow rather. 2. *Eurydice* signifieth justice and Equity, to which *Orpheus*, that is, Princes and Magistrates, ought to be married : if this be stung to death, as oftentimes it is by the Serpent of war, the Prince, by the *Melodious* harmony of peace and concord, must bring it back again. 3. Great was the love of *Orpheus* to his wife that would venture himself down to hell to recover her: what a shame is it for any Christian, so to hate his wife, as to wish her rather in hell, then to take the pains to fetch her hence. 4. Ministers ought to be like *Orpheus*, when any soul of their flock, to which they are spiritually married, is by despair, or any calamity, as it were sunk down into hell, they should by the melodious harmony of the sweet tuned harp of Gods Word, call them back from thence, and raise them up again. 5. *Orpheus* did too much bewail the death of his *Eurydice*; but so must not we that are Christians; we may be sorry for the departure of our friends, but not mourn, as those that are without hope; *nec siccifint oculi, nec fluant*. 6. Whilst *Eurydice* was running away from *Aristeus*, she was stung by a Serpent: *Aristeus* signifieth a good or just man; they that shun the company of good and just men, shall be a prey for the Serpent, even that red Dragon the Devill. 7. *Orpheus* his harp was said to be carried by water, from *Thrace* to the Isle of *Lesbos*, by which was signified that the Islanders gave themselves to the study of Musick and Poetry, after *Orpheus* was killed in *Thrace*. 8. The same Harp of *Orpheus*, when it was handled by him, charmed the beasts, and tamed their wilde nature; but being handled by *Neanthus*, King *Pittacus* his Son in *Lesbos*, so enraged the Dogs, that they flew upon him, and tore him. By this we may see what different effects one and the same thing can produce, being used or abused; and how by the same harp of Gods Word, some are tamed, others enraged; some saved, some damned; to some it is the favour of life, to others of death; the Apostles, that by the Harp of the Gospell tamed thousands of wilde Gentiles, who were no better then brute beasts, by the same Harp, so enraged the dogged natures of persecuting tyrants, that they



they proved worse then Wolves and Bears. 9. The reason, why the body of *Orpheus* was torn in pieces, was, because he dissuaded marriage : the reason, why the mysticall body of Christs Church is torn into so many factions, is because the Pope inhibited marriage in the Clergy. 10. By *Orpheus* charming of Stons, Trees, Birds, and Beasts, with his musick, is meant, how Governors, at first, by their Wisdom and Eloquence did bring rude and ignorant people, *Genus indocile & dispersum montibus altis*, to civility, and religion, and to submit themselves to wholesom laws, forsaking their wilde customs. 11. *Orpheus*, for want of moderation in his affection to his wife, in that he could not forbear looking back upon her, though a little while; albeit he was prohibited, brought destruction on his *Eurydice*, and sorrow on himself; by this we are taught, how dangerous a thing impotency in love is; by which many, otherwise good men, have brought misery on themselves and others. 12. *Orpheus* was an Astrologer, who first taught the Græcians that knowledge mystically; by shewing the motion, harmony, and order, that was among the seven Planets, by his Harp, that had seven strings, as *Lucian* sheweth; for which cause they placed his Harp among the stars, about which is the Lion, Bull, and other Creatures, which gave occasion to this fiction of *Orpheus*, his charming of Beasts with his harp. To his knowledge of the seven Planets *Virgil* alludes, when he gives him in the Elysian fields a seven stringed Harp; *Obloquitur numero septem discrimina vocum*. 13. *Orpheus* was the first that brought into Greece the mad Bacchanals, or *Orgyæ*, in which he was torn himself; by which we see, how many are undone by their own inventions; then, how dangerous it is to bring in new Ceremonies or Religions into a State; besides, that bloody effects proceed of drunken meetings. 14. Christ is the true *Orpheus*, who by the sweetnesse and force of his Evangelicall musick caused the Gentiles, who before were stocks and stones in knowledge and no better than Beasts in religion, to follow after him : it was he onely who went down to hell to recover the Church his Spouse, who had lost herself, by running away from *Aristeus*, even goodnesse it self; and delighting herself among the Grasse and flowers of pleasure, was

stung

stung by that old serpent the Devil. What was in vain attempted by *Orpheus*, was truly performed by our Saviour, for he alone hath delivered our souls from the nethermost hell; and at last was he torn with whips, and thorns, and peirced with nails, and a spear, upon the Crosse, for our transgressions.

## O R E S T E S.

**H**E was the son of *Agamemnon*, and *Clytemnestra*; when he returned from *Phocis* with his Tutor, by the help of his sister *Electra*, he killed his mother, and *Ægystus* the adulterer, who had before murdered his father *Agamemnon*; that he might abuse his wife *Clytemnestra*. *Orestes* also killed *Pyrrhus* in *Apollo's* temple, because he had ravished his wife *Hermione*, the daughter of *Menelaus*; he was so haunted by the *Furies*, for his wickedness; that he could not be expiated, till he sacrificed upon the altar of *Diana Taurica*; such was the friendship between *Orestes* and *Pylades*, that they offered to dye for each other; at last he was stung by a serpent and died.

*Sophocles*  
in *Electra*;  
*Eurip.* in  
*Oreste*.  
*Hygin.* fa.  
119.  
*Nat. Com.*  
*Myth.* l. 9.  
c. 2.  
*Pausanias*  
in *Attic.* &  
*Arcad.*

## The I N T E R P R E T E R.

1. **H**ere we have notable examples of Gods justice against murder and adultery: *Agamemnon* was murdered by *Ægystus*; and this is murdered by *Agamemnon's* son, whom he thought had been dead; *Clytemnestra* commits adultery with *Ægystus*, and is murdered by her own son. *Orestes* murders *Pyrrhus* in *Apollo's* temple; and is for this murder and sacrilege, as also for that of his mother, tortured with evill *Furies*, that is, with the stings and torments of an evill conscience; the very rudiments of hell torments, far worse then the burning firebrands, and snaky hairs of the *Furies*; and is at last by divine justice stung to death by a serpent. 2. Thus we see how vengeance pursueth wickedness. 3. Here is also to be noted, Gods anger against hypocrisie; *Ægystus* and *Clytemnestra* in the temple of *Pallas* were giving thanks to *Jupiter*, the deliverer, for the death of *Orestes*, as rejoicing that now they were freed from all danger; *Orestes* being

*Nero, Orestes, Alcmæon apud Suetonium in Nero.*  
*un Exilios*



(as they supposed) dead, and his sister *Electra* married to a husbandman, whose children were incapable of the Kingdom; but in the very temple, and in the act of their hypocritical devotion, they were both murdered together: thus, neither the holiness of place, time, nor action, can privilege an Hypocrite from Gods vengeance, and when the wicked are most secure, they are most in danger, and nearest to destruction. 3. The Furies that molested *Orestes* may be meant the Areopagites; who at first questioned and troubled him for his murders, but afterward absolved him: in memory of which absolution he erected an altar to *Minerva Area*, so called from Prayer, because she had heard his prayer. By which we see how unjust both the gods of the Gentiles, and their Judges were, who would absolve a murderer from such wilful and barbarous murders; and how wicked was *Apollo*, who persuaded *Orestes* to kill his mother, when he went to consult with his Oracle; of which injustice *Euripides* complains. 4. *Orestes* could not be expiated from his crimes, and freed from the Furies, till he had bit off some of his fingers, washed himself in a pure river, overthrewed the cruel sacrifice of *Diana Taurica*, among the Scythians, and cut off his hair; these were cunning tricks of Satan, to confirm one superstition by the overthrow of another: but Gods justice is not satisfied with such ceremonies, much less with cruelty exercised on our selves; it is not the cutting, nor wounding, nor whipping of our selves that he requires: but a serious and hearty repentance, which consisteth not in the mutilating of our members, but in the contrition and breaking of our hearts: not in the washing of our bodies in the river water, but in the water of repentance: not in stealing away the Image of *Diana*, but in recovering the Image of God, which Satan had stole from us: not in shaving of our haires, but in cutting off all superfluity of sin. 5. As soon as *Orestes* entered into *Apollo's* temple, the Furies left him, till he came out again, for they stayed without in the porch, as *Virgil* intimates: it is so with most men, the evil spirits of pride, malice, drunkenness, lying, blasphemies, and other sins forsake them for a while, whilst they are in the Church at their devotion, but no sooner do they come out, but they

return

ἀρεῖται  
est precari.

φρίκε δὲ  
ἀδινίαν μὲν  
τίδωκε καὶ  
ποσειδῶν, &c.  
in Oreste.

ultricesq;  
sedent in  
limine Di-  
re, *Æn.* 4.  
ἐμπεδον  
τὸ ἱερὸν ἔστιν  
δικαδομένη  
'Ορίσιν  
ἀνέμνον  
σκέλη.  
*Paus.* in  
*Corin.*

return with the Dog to the vomit, and these Furies assault them again. 6. Before *Apollo's* temple there stood alone house called *Orestes* his scene or tent, for untill he was ex-  
 piated there he dwelt alone, no man daring to receive him within their house, being guilty of matricide : if no man would admit such a murtherer into his house, till he was ex-  
 piated from his sin : how can Murtherers, Theevs, Lyars, Oppressors, Church-robbers, and other notorious sinners, think to enter into heaven, untill they be purified in the tears of Repentance, and in the blood of Christ ? for no un-  
 clean thing can enter into the new Jerusalem. 7. *Pausanias* writes, that the Furies appeared first black to *Orestes*, but when he had bit off his finger, they seemed to be white, and so he recovered his understanding again. I think, by this may be meant, that he was troubled at first with black choler or melancholly, which fills the brain with black va-  
 pours, and distempers the animal spirits and phansie, but having voided blood by the biting off his finger, his brain began to be freed from these black fumes, and his spirits to be clearer, and so his imagination to be rectified. 8. In this story, we may see the vanity of humane confidence, and the uncertainty of worldly happinesse; for *Agamemnon*, ha-  
 ving spent ten years in that roylsome and dangerous siege of *Troy*, and having obtained the victory at last, did hug himself with the concept of quietnesse and happinesse at home; but he was murthered shamefully by his own Wife; it is madnesse then to think we can be secure or happy in this life. 9. At *Athens* there was an altar, called the altar of Mercy, to which poor men, and such as were in misery had recourse ; to this altar *Orestes* was drawn by his inseparable friend *Pylades*, and there was cured : I wish there were such an altar amongst Christians ; but alas the Gentiles did far exceed us in works of Mercy : yet we have an altar of Mercy in heaven, though not on the earth ; this is our Sa-  
 viour Christ, to whom we may with confidence repair in all our miseries : never any that came to him, depar-  
 ted without comfort and satisfaction. 10. In that *Orestes*, with *Pylades*, by the help of his Sister *Iphigenia*, stole away the Image of *Diana Taurica* from the barbarous *Scy-  
 thians* : we may see Gods just iudgements upon the abu-

*Aut Agamemnonius  
 scenis agi-  
 tatus Ores-  
 tes.*

*Verg. Æn.*

4.

ταύτας τὰς  
 δαίμονας  
 αὐτὸς αἶψα  
 καὶ μελαί-  
 νας, ὡς δὲ  
 ἀπὲρ αἶμα  
 δακτύλου,  
 τὰς αὐδῆς  
 δακνὼν, δι-  
 κὰς

*in Arcad.*

*ē autē Agamem-  
 nonius  
 urbe fuit  
 mediā nul-  
 lo concessa  
 potentum  
 Ara deūm,  
 mitis posuit  
 Clementia  
 sedem; Et  
 miseri fe-  
 cere sacra,  
 &c.*

*Papin. The-  
 baid. l. ul-  
 tima.*



Consuetudo  
Peccandi  
tollit sensū  
peccati;  
omne pec-  
catum con-  
suetudine  
vilescit, &  
fit homini  
quasi nullū  
τα οὐδὲν  
αισθάνεται.  
Ἀρχὴ δὲ  
μικρὸν μα-  
Eurip. in  
Orest.  
James I.

Gen. 3.  
ἀνὴρ αὖ  
δεδόξεν, ὅτι  
πατὴρ  
Euripides.

Rom. 13.  
Armata  
facibus  
matrem &  
serpentibus  
atris.  
Virg. An.  
9.

fers of Religion, for these cruel Barbarians cloaked their murders under pretence of *Dianas* worship; thus God doth justly permit the totall extirpation of religion, where it is slighted, neglected, and abused. God grant we may not abuse our religion by making it the patroness, and mantle of murther, tyranny, sacriledg, and disobedience; for if we do, we shall undoubtedly lose it, as the Scythians did their *Diana*. 11. In *Orestes* and *Electra* we may see the nature of desperate sinners, who run headlong into wickedness, committing sin with greediness, drinking it in like water, and drawing it with Cart-ropes of vanity: for they having murdered *Aegisthus* and *Clytemnestra*, they vvent about to murther *Helena* also, and *Hermione*, had they not been prevented by the gods; thus one sin draws on another, and the custom of sin takes away the sense of sinning; therefore how careful should we be to resist the first motions of sin, to kill this cockatrice in the egg, and to nip this naughty weed in the bud? *principiis obsta*. 12. *Orestes* layeth the fault of his matricide upon *Apollo*, whose Oracles he blameth, and plainly accuseth him as the instigator to this wickedness; this is ordinary with wicked men, to lay the blame of all their villanies and voluntary sins upon God, whereas God tempteth no man, but every one is tempted by his own concupiscence. This lesson the sons of *Adam* learned of their father, who laid the fault of his voluntary disobedience, upon God; *The woman*, saith he, *which thou gavest me*, &c. 13. *Orestes* in *Euripides* endeavoureth by fair pretences to excuse the murther of his mother, as that his Judges, as that she had murthered his father, and that he was bound to revenge his death, and if he had not killed her, other women vould take the boldness by her example to murther their husbands; thus no action is so bad, which may not in some case be excused, but it is not for private men to use the sword, vvhich God hath given to the Magistrate, and he beareth not the sword in vain. 14. In *Orestes* we may see what a crying sin, and horrid wickedness murther is, for he could never be rid of the sight of his mother, pursuing him with burning torches, and black snakes; so that in *Euripides* he prayeth her to take away from him the fiery or bloody-eyed, and dragon-like maids, meaning the

the Furies; or the tortures of his guilty conscience, for his *ταῖς αἰμασίαις* murder committed upon her. So the sin of murder did *πῦρ καὶ δαίμων* still vex David, which made him say, *My sin is ever before me*; καὶ ταῖς αἰμασίαις and pray, *Deliver me from blood-guiltiness*, ὁ Θεός. 15. Such *κόσμος* was the inviolable friendship between *Orestes* and *Pylades*, 12 *Orest.* that neither prosperity nor adversity, nor fear of death *Si fueris* could dissolve it; it is far otherwise with the friendship of *felix*, *nultos* most men, who like swallows bear us company in the Summer of prosperity, but in the Winter of adversity forsake *amicos*, *tem-* us; or like *Alphonsus* his sea-birds, they flock about our *porsis* *fuc-* Gally, whilst we have meat to fling to them, but when that *rint nubila*, fails they are gone. *Martial* shews the reason why there *solus eris* are so few friends like *Pylades* and *Orestes*, because most men *πολλοὶ τοὶ* love themselves best, whereas among friends all things *πῶς καὶ* should be common, as it was between these two; *amicorum* *βρότον αὐ-* *omnia communia*, as it is in the Proverb, *οἱ ἐταῖροι*, *Theog.*

*Quod non sit Pylades hoc tempore, non sit Orestes,*

*Miraris? Pylades, Marce, bibebat idem.*

*Nec melior panis, turdusve dabatur Oresti :*

*Sed par, atque eadem cœna duobus erat.*

*Omnes sibi*

*melius ma-*  
*luisse quã*

16. *Herodotus* and *Pliny* write, that when the body of *Orestes* was digged out of the grave, it was found to be seven *L. 6 epigr. 9* cubits long, which is above twelve foot; this is not unlikely, *Herod. l. 1.* seeing most histories mention some extraordinary tall men, *Plin. l. 7.* which they call Gyants; *Saint Austin* himself saw a mans *De civit.* tooth, bigger then an hundred of ours: and *Scaliger* savv at *l. 15. c. 9.* *Milan* a young man, whose body was so tall, that he could *Exerc. 263.* not stand, but vvas faine to lie all along, his body was the *Vives* saw a length of two beds joyned at the end: but that these men tooth big- should be begot of the earth by equivocal generation, is a ger then his fable; they are called the sons of Earth, because of the great fist in *notis* quantity of earth they had in their bodies, or because they *super Aug.* were earthly minded; and no lesse fabulous is it, that they *de civ. dei,* made War against *Jupiter*, and that they were begot of *l. 15. c. 9.* Angels, or that there was a certain race of them, seeing that the bo- small men oftentimes beget tall sons, and tall men dwarfs, dies of *Otus* according to the quantity of the seed, vvhich is the matter & *Ephialtes* of generation; therefore the people *Samogithii*, between were nine *Prussia* and *Livonia* being tall for the most part, do as it were arces long, by turn beget tall and small children, giants and dwarfs. is fabulous

ORITHIA, See BOREAS. Z 3 OSI. Sca. ex. 263



## OSIRIS.

*Cicero de Nat. deor. l. 3.* **H**E was Jupiters son of Niobe; having reigned many years among the Argivi, left the Kingdom of Achaia to his brother Ægiales; and being desirous of glory, sailed to Egypt, where he married with Io or Isis; both these having taught the Egyptians letters and divers arts, and withal the use of wine, or pressing of grapes, were deified after death; but Osiris at last was murdered by his brother Typhon, and his body was found torn near Syene, which Isis buried in an Island near Boissardus. Memphis, where the Priests only, and that in their Mytres, were appointed on certain dayes to repaire; afterward as they were performing their funeral obsequies to him, they met with a goodly ox or bull, which they thought had been the soul of Osiris, and this they worshipped for a god, and called him Serapis, and Apis, which signifieth an ox.

*Græc. affec. fer. 1. & 3. August. de Civ. dei. l. 18. c. 5. Tacit. hist. l. 4. Herod. l. 2. Lucian. de dea. Syr.*

## The INTERPRETER.

*Diodor. Sicul.* **1.** The Egyptians worshipped *Osiris*, not only under the shape of an Ox, but of an Hawk also, because once this bird carried in his beak to Thebes out of some remote country, a book written in red letters, containing divers religious ceremonies; hence their divines used to wear a red cap with a hawks wing in it; their red cap, and red letters, and hawk, which is a rapacious fowl, living on the destruction of other birds, may shew to us the bloody and cruel religion of the heathens, maintained by the spoil and oppression of their ignorant enslaved people; for as it was said of *Dracos* laws, so we may say of the Gentiles religions, they were all writteen in blood. **2.** In that they worshipped *Osiris* under the shape of an ox and hawk; its likely, that by him they meant the Sun, who is strong as an ox, or, as *David* saith, as a Gyant to run his course: and as the hawk is swift in his flying, and hath a piercing eye, so the Sun is unspeakable swift in his motion, and is the

*ἐν ἡλιοῦ  
τὸν ἥλιον  
ὅστις, τὸ  
ἡσυχίαν  
ἰσὺν. Diod.  
Sicul.  
Psal. 19.  
Sol oculis  
juvenem,*

the piercing eye of the world, that seeth all things; and as *Typhon* that great Gyant, and son of the earth, killed *Osiris*, and tore him in pieces, so by this I think they would signifie, that the earth by its interposition takes away from us the sight of the Sun, who may seem to be killed then to us, and he may be said to be torn in pieces, when his light is as it were cut off from us 366. times in a year. Now, that by *Typhon* they meant the earth, is plain by their descriptions of him; for they give him a vast great body, stretching out his hands from the East to the West, and his head as high as the highest hills, by which they meant the longitude, and latitude, or height of the earth; his upper part is like a man covered with feathers, his lower parts are covered with scales, and wound about with serpents, to shew that men, birds and beasts, do live upon the upper part of the earth, but serpents and fishes in the lower part thereof; His belching out of smoak, and spitting of fire, signifie the vapours, exhalations, fumes, and fiery eruptions, out of many parts of the earth, which make the gods hide themselves, that is, which darkneth the Sun, Moon, and Stars, but *Jupiter*, *Osiris*, or *Horus*, (for by the three names they meant the same) overcame this Monster at last; so the Sun doth master and dissipate all these fumes and vapors, which they expressed by the hawk flying violently upon, and beating of the Hippopotamus or sea-horse; besides the name *Horus*, from which *Horæ* come, given to *Osiris*, shew that by him they meant the Sun; the eyed scepter by which they expressed *Osiris*, signified the Sun to be the eye and ruler of the world; and his picture whom they worshipped under the shape of *Priapus*, clothed in red, and having genitals erected did signifie both the Sun's colour and heat, as also his power of generation, being the father of all living creatures; the often lamenting, and seeking of *Osiris* or *Horus*, by *Isis*, is to shew the often sadnesse that is upon the earth, for the losse of the Sun, either by night, by clouds, or by eclipses; the picture of *Horus*, being winged, with a scepter in his hand, and a round discus by him, did represent both the swiftness of the Sun's motion, his dominion over the world, and his round body, as also his circular motion. The picture of *Serapis* also as it is expressed by *Charerius*, may signifie the Sun;

*Qui con-  
spicit om-  
nia vidit.  
Ovid. Met.*

2.  
*πᾶσι θεοῖς.*

*Sol & ho-  
mo gene-  
rant homi-  
nem. Arist.  
nunquam-  
que satis  
quæstus  
Osiris.  
Ovid.*



Some think that *Joseph* is meant by *Osiris*; for the bushel on his head signified the corn which he caused to be measured out to the Egyptians in the time of famine.

*Ruffin. hist. eccl. 11.*

*Tibul. l. 1. eccl. 7.*

*Porphyrus dicit signū Osiridis esse tricipitem canem.*

for the bushell on his head, and the streaker or measuring rod in one hand, may shew that the Sun measures all things by his motion; the Wolves, Dogs, Lions, and Serpents heads, in the other hand, may represent the four parts of the year; the Winter is the devouring Wolf, the Spring is the fawning Dog, the Summer is the angry hot Lion, the Autumn is the Serpent, poisoning mens bodies with infectious diseases. 3. By *Osiris* they meant *Bacchus*; for as the Gyant *Typhon* tore *Osiris* in pieces among the Egyptians, so the *Titans* tore *Bacchus* among the Græcians, by which they meant the pruning and cutting of the Vines, and pressing of the grapes, which was taught by *Osiris* or *Bacchus*, as *Tibullus* saith:

*Hic docuit teneram palis adjungere vitem:*

*Hic viridem dura cadere falce comam.*

*Illi jucundas primum matura sapes*

*Expressa incultis uva dedit pedibus.*

In memory of this tearing of *Bacchus* or *Osiris*, they used in their anniversary solemnities of *Bacchus* to cut and tear a young heifer in pieces, which they carried about. 4. *Osiris* also was the same with *Pluto*, the god of darknesse, whose dog was *Anubis*, this they represented by the black Ox, which they worshipped having on his back and head some white spots; by which may be signified the night, which is dark or black, yet hath some kind of white or light from the starrs; and the Sun may be called *Pluto*, whilst he is under the earth, for his absence is the occasion of darknesse, as his presence is the cause of light. 5. By *Osiris* may be meant the river *Nilus*, who came from a far country into *Egypt*, which he subdued, because *Nilus* springs out of remote and unknown places, and subdueth *Egypt*, by overflowing it: he married with *Isis*, because of the sympathy betwixt that river and the land of *Egypt*; but he was killed by the Gyant *Typhon*, because the sea swalloweth up the waters of *Nilus*, which is the cause why they hate the sea, and sea-men, and abhorre eating of fish; therefore when they did express any thing that was hateful or odious, they set it out by the hieroglyphick of a fish; or by *Typhon* may be meant the winde which sometime raised the sea, and caused it to overflow the banks, and drown the land. 6. Because the Gyant *Typhon* was

was red haired, they killed all Oxen of that colour, and used also to sacrifice at the tomb of *Osiris*, all red haired men, in hatred of the gyant that killed his brother; perhaps they intimidated by this, that the red sea was a bad neighbour to *Egypt*, sometimes overflowing his banks, and spoyling the ground. 7. *Isis* gathered all the scattered limbs of *Osiris* her husband, and joyned them together again, onely his genitals she could not finde, for they were eat up by the fishes; for which cause she forbid eating of fishes, as being sacred; I think by this fiction may be meant two things; first that by the means of *Isis* the wife, *Osiris* or the husband being dead, is revived in his children: secondly, that the fishes are the most fruitful and prolifical of all living creatures, therefore they are said to eat up the genitals of *Osiris*. 8. *Osiris* was buried in a little Island within a pool, beset with myre and reeds, that no body could or durst venture to go thither, but the Priests only (who performed their ceremonies alone) thus they deluded and blinded the people, being fearful, lest they should discover the knavery, turpitude, and abominable, or else ridiculous vanities of their Priests. Thus they performed their works of darkness in the dark, hating the light, which would have discovered their evil deeds; and that there was much filthiness committed in these sacrifices, is likely by the privacy thereof, for why else should they be ashamed or afraid to let the people see them? besides, they worshipped *Osiris* under the shape of filthy *Priapus*, and of a wanton Bull; they guarded themselves by *Anubis*, a god with a dogs head, to terrifie any that should come near them; and when these ceremonies were translated into *Rome*, much filthiness was committed in the temple of *Isis*, which was near the *ovile* (for *Isis* had two other temples at *Rome* besides this) as may be gathered out of *Ovid*; therefore *Tiberius* overthrew that temple, but *Domitian* set it up again, as *Entropius* witnesseth, and effeminate *Otho* was not ashamed openly in a white surplest to perform those ceremonies; therefore *Lucian* checks the Romans for admitting such Egyptian irreligious ceremonies;

*Nos in templam tuam Romanæ accepimus Isin,  
Semideosque canes, & sistra iuventia luctus.*

*In Abato  
insula.*

Βδελυρεῖ  
ὄρμα' ἔπα-  
σιν ἐστὶ  
γνώσιμα  
μόνοι δ' ὑπὲρ  
ἡδονῶν οἱ  
ἱεροφάνται.

*Theod. rer.  
1. de fide.*

*Isidis anti-  
quo quæ  
proxima  
surgit ovi-  
li.*

*Juven.*

*Sat. 6.*

*Ovid. de  
trist.*

*Entrop. de  
Domitiano.  
Sueton. in  
Othone.*

*Lucan. l. 8.*

*Et*



*Et quem tu plangens hominem testaris Osirim.*

*Epig. 12.*

So *Martial* mocks *Selius* for the like superstition.

*l. 2.*

*Hinc quoque deceptus Memphitica templa frequentat,  
Assidet & cathedris mæsta juvenca tuis.*

*Al Hof. c. 9*

*Is. Orig. l. 8*

*Num. 23.*

*28.*

*Deut. 3. 29*

*In Isa.*

*l. 5. c. 15.*

*1 King. 15.*

*13.*

*2 Chro. 15.*

*16.*

*Numen*

*venerare*

*Ithypalli,*

*terribilis*

*membri.*

*Columel.*

*Orat. 3.*

*adv.*

*Julianum,*

*See Arnob.*

*cont.*

*Gent. l. 5.*

*l. 1. de cu-*

*ran. Græc.*

*affect.*

*εμμεναι*

*η τῶ πρῶτῳ*

*εορτῇ.*

*Mali tol-*

*luntur in*

*altum, ut*

*lapsu gra-*

*viores ru-*

*ant.*

And not onely the Romans, but the Arabians, and Syrians, yea the Hebrews were tainted with this filthy idolatry, for Phægor or Ba'aphægor, was the same Osiris or Priapus, as Jerom thinks, and Isidor, whose temple standing on the hill Peor, is called Beth-Peor, and Chemosh, Jer. 48. 7. is by Jerom thought to be the same that Priapus or Baal-Peor. Macha, Asas mother erected this Idol, and was chief Priestess herself of the ceremonies, as may be seen in Scripture: this Idol is by Jerom and others, thought to be Osiris or Priapus, though not expressed in Scripture: now that they would not have the filthy secrets of this idolatry known, is plain by the placing of Sigalion, the god of silence, and divers Images of Sphynx about the altar of Priapus or Ithyphallus, for so the Greeks call him, as may be seen in Greg. Nazianzen, for Phallus signifieth a mans yard; Ithyphallus, the yard erected, as Billius sheweth upon that place of Gregory: Phallogogia was the carrying about of that Idol in their solemnities, as Theodoret writes. 9. The Egyptians having honoured the beast, into whose body they thought Osiris his soul was entered, at last drove him headlong into a ditch, and so drowned him; thus God deals with wicked men, who are beasts in affections, he advanceth them to honours and riches, and at last for their wickednesse and bestiality destroys them. Again, as these Egyptians did to their Ox, so do Papists to their Host in the Eucharist, they adore it with divine honour, but as those drowned their god, so do these eat their god. 10. The Ox which the Egyptians worshipped was black, and they gave him a black mark in the tongue, having the form of a beetle: there have been in all ages too many of these beetle-tongued, and beetle-headed black Oxen, honored and enriched above their betters, whose tongues notwithstanding are as black as their outsides. 11. When they drowned the Ox, they lamented up and down for the loss of him, nor would they shew any sign of comfort, till they found another. I wish there were in us the same affection to recover the Image of God, which

we

we wilfully lost; but it was ridiculous, that they should lament for the losse of an Ox, which they wilfully drowned; their tears were like those of the Crocodile their neighbours; such were the Jews, who murdered the Prophets, and then honoured them with rich tombs and monuments. 12. The Oracle of *Osiris* or *Serapis*, was famous of old, whether people did resort to know future events; *Hannibal* consulted with it, and was deluded by it, after he had been overthrown by *Scipio*: so did *Germanicus*, out of whose hand *Apis* would not eat provender, which he offered to him; this signified his future slaughter, which was effected by *Piso*; this and the like oracles were illusions of Satan, deceiving the people with ambiguous words and phrases, and sometimes telling the truth, to maintain the credit of his Priests, and his idolotrous worship; but these dark mists of Idolatry and mysteries of iniquity were driven away by the Sun of Righteousnesse and when he began to speak, the Oracles grew dumb. The great image of *Serapis*, which had stood so many years in that famous temple of *Serapis* in *Alexandria*, was by *Theophilus* Bishop of that City, in the dayes of *Theodosius* utterly overthrown; the description and picture of which may be seen in *Boisardus*. 13. In the Feast of *Osiris*, the Egyptians used to burn lampes and candles all the night, by which they represented the Sun beams; for by *Osiris*, as is said, they meant the Sun: or else this might be to shew, how *Isis* sought out the torn limbs of her brother *Osiris*; this feast is by *Herodotus* called, the burning of Lights: and from this the Jews learned their custome of burning lamps on their festivall dayes to the honour of *Herods* Nativity, of which *Persius*; so did the Romans, as *Tertullian* sheweth, and *Lactantius* sheweth also; *accendunt lumina velut in tenebris agenti*: and *Tertullian* reproves the Christians for this ceremony of the Gentiles; whose superstitious customes *Gregory Nazianzen* records, and amongst the rest, this of their lights, from these the Papists had their Candlemasse. 14. The Gentiles used to sin securely, thinking to expiate all their wickednesse, by some small present offered to *Osiris*, as a Goose, a Py called *Popanum*, or such like trifle, which folly *Juvenal* laughs at;

*Eurrop. l. 4*  
*Oros. 4. 20.*  
*Livy l. 3.*  
*Justin. 31.*  
*Plut. in*  
*Hannibal.*  
*Plin. l. 5.*  
*6. 3.*  
*Strab. l. ult.*  
*Suidas.*  
*Serapio*  
*post Capito-*  
*linum nihil*  
*orbis terra-*  
*rum cernit*  
*ambitiosius*  
*Am. Merc.*  
*De Serapi.*  
*λυχνορσία*  
*Pinguē ne-*  
*bulam vo-*  
*muere lu-*  
*cernæ. Sat.*  
*5.*  
*Nec lucer-*  
*nis diem in-*  
*fringimus.*  
*Lact. l. 6.*  
*c. 2.*  
*Nunc lu-*  
*cent taber-*  
*næ & ia-*  
*nua nostræ*  
*l. de Idol.*  
*φωτι κατε-*  
*λαμπέδα-*  
*σαν αὐτὸς*  
*κεῖται, Orat*  
*2 in Julian.*



Satyr. 6.

*ut veniam culpæ non abnuat, ansero magno  
Scilicet, & tenui popano corruptus Osiris.*

Pers. sat. 2.

Plutarch.

de Isid.

Tacit. hist.

l. 4.

August.

Euseb.

Diod. Ma-

crobius.

Nonneridi-

culū lugere

quod colis,

aut colere

quod luge-

as. Arnob.

Dolor &amp;

latitia ab

iis qui nihil

perdide-

runt nihil-

que iuvene-

runt vera-

citer expri-

muntur. de

Civ. dei.

l. 6. c. 10.

*Non desinant omnibus annis, aut perdere quod inveniunt, aut invenire quod perdant, Arnob. l. 2. cont. gent.*

The like madnesse may be seen among Christians, who sin securely all the dayes of their life, by oppression, tyranny, extortion, falshood, bribery, whoredom, murthers, drunkennesse, sacriledge, &c. thinking to appease Gods anger at last, by some small legacy for pious uses, *o curvæ interras animæ, & celestium inanes!* 15. How blind was the Gentile superstition, to worship *Osiris* for God; to erect so many temples to him, as there were torn pieces of his body? a goodly god, whom *Ptolemy* was forced to bring away by sea from *Pontus* to *Egypt*; who was torn to pieces by his brother, whose soul entred into a beast; whose death was so much lamented, as if God could die, or could be carried by sea, or torn in pieces, or live in an Ox; and yet such a superstitious conceit they had of his divinity, that not onely in their life-time were they at excessive cost in erecting temples to him, in maintaining his sacrifices and priests, but they strove also, by great summes of money, to be buried near him, when they died; This superstition crept into the Church of Christ, when men desired to be buried in, or near the places where the Martyrs suffered: as if there had been more sanctity in those places. 16. The Egyptians lamented seriously at the losse, and rejoyced as heartily at the finding again of *Osiris*, whereas indeed; as *St. Austin* sheweth, they neither lost nor found any thing: such are our joys and sorrows for the things of this life: we joy when we find wealth and honour, we sorrow heartily when we lose them; but in death we shall know, that our sorrows and joys have been for nothing: for the things of this life are indeed nothing, being but shadows and dreams, in regard of celestial and real happiness.



## CHAP. XIV.

P.

PAN, FAUNUS, SYLVANUS,  
SILENUS, SATYRI, &c.

**H**E was the god of shepheards, and finder out of the Pipe  
or Cornet; red faced, horned like an Ox, footed like  
a goat, rough and hairy on his thighs and leggs.

## The INTERPRETER.

1. **B**Y Pan may be meant the Universe, as the word *παν*  
sheweth: therefore they feigned him to be begot of  
the seed of all Penelopes woers, because the world is compo-  
sed of the seeds of all things, as the Poet sheweth:

— *Magnum per inane coacta*

*Semina terrarumque, animæque, undæque fuerunt,*

*Et siquid simul ignis* —: his red face shewed the  
colour of the heaven, his long beard signified the masculine  
vertue of the fire and air, in the production of things; he  
wore the spotted skin of a red Deere, to represent the star-  
ry heaven, his rough and hairy thighs and leggs signified  
the roughnesse of the earth, with rocks, trees, bushes, herbs:  
by his shepheards crook in one hand may be meant that  
providence by which the world is guided: by the seven  
pipes in his other hand, is meant the harmonious motion of  
the seven Planets; he is painted also with wings, to shew  
the swiftnesse of the heavens motion. 2. By Pan some  
understand the Sun, for his horns signifie the Sun beams:  
and his crooked staff may shew the Suns oblique motion in  
the Zodiack; his long beard represents his beams which he  
casteth



casteth downwards, as the horns, his beams which he darteth upward; with these he illuminates the upper regions; with those, the lower. His wings shew his swift motion; he is painted with a flowry or branched garment, to represent how the earth is cloathed with flowers at his approach; he is the god of mountains, woods, and groves, because in such places he was first worshipped; and he is called the god of shepherds, because they first admired the Sun's motion, power, and beauty, and so gave him divine honours; or because shepherds being still abroad with their flocks, stand most in need of his light and heat: he was chiefly worshipped by the *Arcadians* (*Pan deus Arcadiæ*) because that Country most abounded in shepherds, who called him the Lord of the woods, or of the Universe rather; and because *Pan* was said to drive away wolves, that they might not hurt the flocks, he was called *Pan Lyceus*, and to him was erected the Lupercal at *Rome*, and those festivities called *Lupercalia*; and not only *Pan* but *Jupiter* also was called *Lyceus*, perhaps by both names they meant but one God. And in the same place, to wit in *Lyceum*, a hill of *Arcadia*, *Bacchus* also was worshipped with *Pan* and *Jupiter*; *Evander* I finde brought this *Pan*-worship into *Italy* from *Arcadia*, his Country. 3. *Pan* was much given to lust and venery, therefore they saign that he was begot of *Mercury* in the form of a goat, and that he had the horns, beard, hairinesse, and cloven feet of a goat: perhaps they might signifie that the Sun whom they meant by *Pan*, with his heat and influence being temperate, stirs up venery, and desire of procreation in all sensitive creatures, namely in the spring, when he cometh towards us, and his heat is moderate: then as the Poet saith, all sensitives creatures feeling him, *In furias ignemque ruunt*. 4. He fell in love with the Nymph *Syrinx*, and the Nymph *Eccho*. *Syrinx* running from him, was turned into a Cane, by which they signified that *Bacchus* was the first inventor of the pipe or whistle which he made of Canes, and delighted most in that musick, and his falling in love with *Eccho*, was to shew, how shepherds who lived in woods and caves, (where the greatest *Ecchoes* are most commonly) took delight to hear the resounding of their musick. 5. *Pan* and *Bacchus* were  
constant

constant companions, and they two subdued the Indians; to shew, I think, that Wine and Musick agree well together in cheering up of the hearts and drooping spirits of men, and we know that many men, besides Indians, are subdued by wine and musick daily. 6. *Pan* invented the Trumpet or Cornet for War, by the sound of which the Persian army was so affrighted, not being acquainted with that sound before, that they ran all away : hence arose the saying of *Panick* terrors, when we speak of sudden fears : with such a fear were the Gauls under *Brennus* affrighted, when they came to spoil *Apollo's* Temple ; and because cattell are oftentimes suddenly affrighted, the cause being unknown, the shepherds ascribed this fear to *Pan*. 7. The Arcadians maintained a perpetual fire in the Temple of *Pan* : by which they signified that *Pan* was the Sun, the fountain of heat and light ; or else that the natural heat of the body is the main cause of salacity or venery, of which *Pan* was the Type ; and because wine excites lust, and seldom do wine and venery part company, therefore they made *Bacchus* the companion of *Pan*, and of the *Satyrs* ; and old *Silenus*, the father of the *Satyrs* is always described drunk, *Hesterno inflatus venis, ut semper, Iaccho, Et gravis attrita pendebat cantharus ansâ*, and still with a cup of wine in his hand ; and to shew that lust or wantonnesse consisteth not onely in heat but also in moisture, they feigned that *Pan* hath the Nymphs for his nurses, and not only was *Pan* himself worshipped among the Greeks, but the goat also, whose Son he was, and whose shape and nature he so much resembled, was held in great veneration among them. And because Sea-men are most salacious, and so are such as feed most on fish, perhaps for this cause they faigned that *Pan* was the god of Fisher-men. 8. *Pan* is said to be in love with the Moon, because fisher-men, and shepherds who have occasion to be abroad much in the night, stand much in need of the Moon-light, with which they are most delighted. Or if by *Pan* we mean the Sun, then he is said to be in love with the Moon, because of their monethly conjunction. 9. I suppose *Pan* might be some great man among the Grecians, as *Faunus*, among the Latins, but of a deformed shape, or in something resembling a goat; such defor-



deformed men were called *Argipanes*; there are too many of these now, not resembling goats so much in their shapes, as in their qualities; suffering themselves, as they write of *Pan*, to be overcome by *Cupid*, and to be enslaved to their own lusts and affections. 10. By the *Satyres*, they meant country clowns, or deformed hairy men, given to dancing, drinking, and wenching, who when they grew old and foolish, they were called *Sileni*; and are painted riding on an ass, to shew that their govtty feet are not able to carry them, but are beholding to the ass as wise as themselves, and more deserving doubtless, or else they would not have placed the ass that carried old bald-pated, flat-nosed, pot-bellied *Silenus* (for so *Lucian* describes him) among the stars; What shame and madness was it for the Gentiles to make gods of such deformed creatures? 11. I believe, *Silenus* was one who in his youth delighted much in Planting and dressing of Vineyards; therefore I think it is, that he was made foster-father to *Bacchus*; for which kindness *Bacchus* cherished him in his old age, for wine moderately taken is a cherisher and comforter of old age, and he deserves to drink vines when he is old, who will take the pains to plant them while he is young. 12. *Faunus* also is one of their country-gods, so called from *Fando*, speaking or prophesying; and his Wife was called *Fatua*, from prophesying, hence all that foretell future things, are called *Fatuarii*; and *Fatui* are such as speak inconsiderately: In all country places where there is an echo, there the *Faunes* and *Satyres* were said to dwell; and that disease which is called *Ephialtes* by the Greeks, by us the Night-mare, was thought to be sent by these *Fauni*; *Pliny* calls this disease *Faunorum ludibrium*. 13. *Sylvanus* the god of the woods; the son of *Faunus* and brother to *Sterculius*, the god of dung, (for he that taught men first to enrich their grounds with dung, was also deified) he is called in Greek, *Θεός τῆς ὕλης* the god of matter; for wood or timber is so called, and in Latin *materia*, is wood fit for timber; he is called by *Horace*, *tutor finium*, the tutelar god of country bounds; perhaps because that heretofore countrys were bounded by woods, and by them separated one from another.

PANDORA, See PROMETHEUS.

PARCÆ

## P A R C Æ.

**T**Hese were the three fatall Sisters, to wit, Clotho, Lachesis, and Atropos; the daughters of Jupiter and Themis; or, as, others say of hell and night; the one holds a distaff the other draweth out the thred, and the third cuts it off.

## The I N T E R P R E T E R.

1. **B**Y these three Sistes, may be meant; the threefold state of man in this world.

1. Of his birth, therefore they are called *Parcæ à partu*.

2. Of the continuance of his life.

3. Of his death, hence one of them was called *Nona*, because man is brought forth the ninth moneth; the second *Decima*, because man lives ten times ten years, for a hundred years makes up the ordinary time of the most healthy mans life that is; which number notwithstanding few attain; but fewer exceed. The third was *Morca*, called also *Atropos*, for from the privation to the habit, from death to life, there is no returning by the course of nature; *Lachesis* draws out the thred, *Clotho* wraps it about the spindle, *Atropos* cuts it off.

2. By these three sisters, they signified the three differences of time; *Atropos* is the time past, which cannot be revoked; *Clotho* the time present; *Lachesis* the time to come.

3. By these three Sisters, called also Fates or Destinies, they signified the secret decrees of God, concerning mans birth, life, and death: therefore they made them the daughters of *Jupiter* and *Themis*, or Justice, because nothing befalls to us in this life, but by the decree of God, grounded on his Justice; and because we should not pry too much into these decrees, they feigned these three Sisters to dwell in a dark cave and to be the daughters of night, and of *Erebus*, because his judgements are a bottomless deep, how unsearchable are they, and his ways past finding out: and because his decrees are immutable, therefore they made the Fates the daughters of necessity, into whose Temple at *Corinth*, it was not lawful for any man to enter; intimating as I conceive that no man ought to search into the secret decrees of God.



4. They write that there was such union and agreement between these three Sisters, that they never differed or fell out. I think by this they meant, that Gods decrees, however they may seem to be repugnant sometimes, yet they are not so indeed, but keep an admirable correspondency with each other, and an harmonious concord, which may be signified by the musical harmony which these *Parcæ* kept singing together.

5. They write that these three Sisters were cloathed in white, and wore crowns on their heads, and held fast an Adamant distaff, reaching from one end of the world to the other. By this I conjecture they meant the innocency and candor of Gods decrees, their dominion and rule over all created things, their stability, solidity, perpetuity and extent over all the world.

6. I read that these Sisters are called *Jupiters Scribes*, and that they were winged, and waited upon *Pluto* in hell; what can this else mean, but that by the divine decrees we know as it were by writing the will of God, and that the same decrees extend even to the punishing of the wicked in hell; and that the execution of them is swift, and comes flying with nimble wings upon the workers of iniquity.

7. The Gentiles understood neither the nature of God, nor his decrees when they subjected *Jupiter* himself to them, and made their gods unable to alter their fates. We know that God in his nature is unchangeable, but yet his decrees are alterable; for what he decreed against *Nineveh* and *Ezekiah* was changed. 'Tis true, it is not in the power of man or Angels to alter them, *Non sollicitæ possunt curæ Mutare rati stamina fusi*; but God is omnipotent and a free agent, and immutability is the Attribute of his essence, not of his decrees; therefore that doctrine of *Seneca*, is Stoical not Christian; *Non illa deo vertisse licet, quæ nexa suis currunt causis*.

## P E N E L O P E.

**S**He was the daughter of *Icarius* and *Peribæa*; the wife of *Ulysses*; who continued chaste twenty year together in her husbands absence, neither could she be drawn by her many woers to violate her conjugal faith.

## The INTERPRETER.

1. **S** He was at first called *Arnea*, that is rejected, because her parents slighted and cast her off, for ἀ'ρνεῖσθαι is to deny or reject; but afterward she was called *Penelope*, from the gennies or turky hennies, named Mellagrides and *Penelope*; for they fed her, being an infant, and exposed by her father into the sea in a vessel. Here we have a notable example of Gods providence, who when father and mother forsake us, takes us up, and cherisheth us; and especially is his goodness seen towards infants, who cannot help themselves, as may be seen in *Moses* when he was cast into the river, and many others mentioned in prophane stories.

2. The reason why *Icarus* rejected his daughter was, because he misunderstood the Oracle, which told him that she should be ἀσχετὴ καὶ δόξα, the modesty and glory of women, whereas he thought she should be the disgrace and shame of women: thus we see how all mischief in the world comes by false interpretations of Gods oracles in Scripture, and misunderstanding in divinity.

3. *Ulysses* a man commended for his prudence, married with *Penelope*, the rare pattern of chastity and continence; to shew how well these agree, for wisdom and lust will never accord; because lust or venery is madness or folly, as the word shews ἀφροσύνη ἢ ἀφροσύνη.

4. Though *Icarus* with prayers and tears intreated *Penelope* to stay with him in *Lacedemon*, rather then to go to *Ithaca* with *Ulysses*; yet she preferred the dangers and troubles of the sea, and a strange barren country, to her own home, and her husband to her father; by which we see how the woman must forsake Father and Mother, and cleave to her Husband; and much more must every soule married to Christ, who is the wisdom of the Father, forsake kindred, riches, honours, ease, and all to follow after him.

5. *Icarus* would not bestow his daughter but upon a man that did excell both in wisdom and vertue; I wish all Parents did aime at this in matching their daughters, and not at wealth together, which too many do: by which meanes



many good women are undone, and divers unhappy effects succeed upon such marriages.

6. In *Penelope* we have an excellent example of conjugal faith and chastity; let all women learn of her to be loyall, faithful, and constant to their husbands in their absence, and to keep the conjugal oath and vow.

7. *Penelope* put off her importunate suitors by undoing her Web by night which she made by day; for so she promised that when her work was at an end she would marry; by this we see how needful it is for women to be employed; no means so fit to preserve modesty as labour and employments; whereas idleness is the Devils pillow, and the cause of so many whoredoms; *Otia si tollas perire Cupidinis arcus*, as the Poet sheweth in *Aegisthus*, asking the cause of his adultery, answers, that he was idle, *Desidiosus erat*.

8. There is no vertue that becomes a woman so much as modesty, which *Penelope* expressed, when being solicited by her Father to stay with him; and *Ulysses* leaving it to her choyce, whether she would stay at home with her Father, or follow her husband; answered nothing, but covered her head with a vail; by which her Father knew her meaning that she desired to follow her husband; in memory of which fact, in the same place, the Image of goddess *Modesty* was erected; if once a woman cast off that vail of modesty she is lost, *Cui perit pudor, illum ego perisse puto*.

9. When *Eurynome* in *Homer* adviseth *Penelope* to wash her body, to anoint it and to put on better garments, and to leave off her sad life; she refused it, as things not becoming her modesty, nor fitting that she should use any means whereby she might look pleasing in the sight of her woers; how much do the women of this age differ from *Penelope*, who spend most of their time in washing, painting, and trimming of themselves? *dum moliantur, dum ornantur, annus est*; by this they shew not only their pride and levity, but by such baits they draw inconsiderate men to lust and vanity.

10. Though *Penelope* had many importunate Suitors, and her husband stayed away twenty years from her, yet she continued constant, and at last was delivered by her husbands coming home, who killed all these Suitors; even so though we have many Suitors, the Devil, the World, the  
Flesh,

flesh, or lusts and desires; yet we must not hearken to them, but be constant to the end, and faithful to our Husband Christ, who though he hath been long from us, yet will return at last in an hour when they think not, and will slay all our enemies, and give them their portion with hypocrites.

## P E R S E U S.

**H**E was begot of Jupiter and Danae, whilst she was inclosed in the brasen tower. Jupiter transforming himself into a golden shewre, and so falling into her bottom: when Acrisius Danaes father heard this, he expos'd both his daughter and her son, in a chest to the Sea, who were saved by a fisherman, afterward Perseus overcame the Gorgons, and cut off Medusas head; and delivered Andromeda, King Cepheus his daughter from the Sea-monster; after divers other brave exploits, he was placed among the starrs.

## The I N T E R P R E T E R.

1. **P**erseus is called the son of Jupiter, because he was an excellent man and had done great and brave exploits in subduing the Gorgones, either wild beasts, or cruel women in Africa; in warring with the Ethiopians: in rescuing of Andromeda; in subduing the Kingdom of the Argivi; in erecting a Colledge or School in Helicon, for which fact he was said to be placed among the starrs, that is, extolled by mens praises unto the stars. 2. In that Jupiter in the form of gold gets within Danaes brasen tower; we see, that no place is so strong to hold out, where there is a golden key to open the gates, or a golden ram to batter the walls; wherefore it was said that Philip of Macedon subdued more towns with his gold, then with his sword. 3. Perseus was said to be begot of gold; either because perhaps his haire was yellow, and of the colour of gold, or because his Mother was hired for gold to prostitute her body to Jupiter, or because his parents left him great store of wealth and gold; which is as it were a second parent; for poor parents bestow on their Children but the life of nature; rich parents bestow on their sonnes, the life of honour, and worldly delights; for the life of a poor man in want, is little bet-



ter then death. 4. That *Jupiter* did fall into the lap of *Danae* in a golden showre, is but a fable; yet it is most certain, that the Holy Ghost descends into the hearts of the faithful, like a showre of rain, to make them bring forth the fruits of a good life, or spirituall Children to God. 5. When *Perseus* overcame *Medusa*, and her *Gorgons*, he covered his head with *Orcus* his Helmet, by which he was made invisible: he that will overcome the world and the *Gorgons* of envy & malice, must be content to live an obscure and private life; for no men are sooner overcome by such, then they that live in publick and eminent places. 6. The *Gorgons* which *Perseus* killed, are thought to be the *Basilisks*, a kinde of beasts in *Africa* alone, which kill with their eyes called *Catoblepæ*, because they look still downward; they are described by *Mela*, *Pliny*, and *Arilian*; If we will be like *Perseus*, good Souldiers indeed, and deserve a place among the starrs with him, we must kill the *Gorgons* or *Catoblepæ* within us, even those covetous affections that are still looking downward, and fastened on earth and earthly things. 7. *Perseus* was so brave and excellent a man, that not only was he himself made a constellation; but likewise his wife *Andromeda*, his Father-in-law, *Cepheus*, and his mother-in-law *Cassiopeia*, for his sake; by which we may see, how one worthy person doth innoble a whole Family. 8. *Perseus* could not obtain the fair *Andromeda*, untill he had first killed *Medusa*, and then the Sea monster: neither can we attain true content and happinesse, untill we have subdued the monsters of our lusts and affections. 9. Out of the drops of blood which fell from *Medusas* head, which *Perseus* cut off, there arose multitudes of Serpents in *Africa*; this may represent the nature of heresie, which when it is slain by the sword of truth, and of authority, yet out of it springs up new heresies, like so many serpents from the blood of *Medusas* head. 10. Our blessed Saviour is the true *Perseus*, the Son of the true God, and of a pure Virgin, exposed in his infancy, and all his life after to many dangers; he hath subdued all our spiritual *Gorgons*, and hath delivered the Church his fair Spouse, from the Devil that great monster, who was ready to devour her; at last having conquered all his enemies, he hath ascended into glory, and there hath prepared a place for his *Andromeda* the Church.

PHAETON.

## P H A E T O N.

**H**E was the Son of Sol and Clymene, who taking occasion by his Fathers rash promise, entreated and obtained of him leave to guide his Chariot for one day; but for want of strength and experience in him, the horses grew unruly, and ran so near the earth, that had not Jupiter struck him down with his thunder-bolt, the earth had been burned up.

## The INTERPRETER.

1. **B**Y Phaeton may be meant some fiery exhalation or Comet, which being near the earth, caused a great heat, siccity, or conflagration; for *φαίδων* signifieth burning, and *φαίω* to manifest or make clear. 2. Phaeton was an Astronomer, who spent much time in observing the course or motion of the Sunne, therefore was called his Sonne; but dying before he could bring his observations to perfection, was said to be killed by Jupiters thunder, for even the natural death of a young man seems to be violent. 3. Sol begot Phaeton of the Nymph Clymene, which is from *κλυών* to overflow; by this is intimated, that of the heat of the Sun, and of moysture, fruits are ingendred, which from their appearance or shooting out of the earth and tree, are called Phaeton from *φαίνω* appearing; at which time when the Sun is very hot, the trees also send out amber or gumm; which is expressed by Phaetons sisters converted into trees, whose tears are turned into amber. 4. He is said to be drowned in the river Eridanus, because commonly after great heat and siccity, follow great floods and inundations of water; or else because when the constellation Eridanus riseth, heat is abated, and great rains follow. 5. By young and rash Phaeton we see, how dangerous a thing it is for a Common wealth to be ruled by young, and rash heads, or such as want experience and judgement, a conflagration in that State must needs follow; therefore Rome made ancient men, called therefore Senators, to be their Rulers, and not young men; they knew by experience at Canne, what odds were between young rash Flaminus, and old stayed Fabius, *qui cunctando restituit rem*; an



old mans shadow is better then a young mans strength, *Tēmeritas florentis ætatis, prudentia Senectutis*. 6. *Phaeton* presumed too much upon his birth; thinking that he was able enough to rule that chariot of his Father *Phæbus*, he being his own Son; 'tis madnesse to presume too much upon our birth and gentry; many men being puffed up with such arrogant thoughts, have undone themselves and others. 7. The ruling of men, or guiding of a Kingdom, is *Ars artium*, and a work of no lesse difficulty then the ruling of *Phæbus* his chariot; if we consider the obloquies, envies, fears, and dangers to which Rulers are subject; if we consider the unruly and head-strong multitudes, whose heads are not easily kept in by the curb and bit of authority, no more then the Suns horses were by *Phaetons* strength: if we consider the multitudes of Scorpions, Lions, Bulls, and other wilde beasts, that is, fierce and cruel natures, whereof there be more in the state among men, then in the heaven among the starrs: if we consider how much wisdom and moderation is required in a governour, who must neither use too much his authority, for that is to mount too high: nor must he be too gentle and familiar, or use too much lenity, for that is to fall too low. 8. By *Phæbus* we see how dangerous a thing it is for Princes to make rash and inconsiderate voves and promises: which if they tend to the hurt or detriment of their subjects, ought rather to be broken then kept: if *Phæbus* had either not promised or not performed what he promised, neither had the earth been burned nor his Son drowned. 9. Let younger men learn by *Phaetons* example not to trust much to their own heads: but to be advised and ruled by their elders, especially their Parents, to whom they owe obedience: for want of which, they fall into many inconveniencies, and are duly punished for their temerity. 10. In that *Phaetons* Sisters were turned into trees: we are taught to use moderation in mourning for the losse of our friends: for too much sorrow makes men stupid and senselesse, and unfit to serve either God, or the country: such are rather trees then men: for the like excesse in mourning, *Diomedes* his fellows were turned into Sea birds: and *Phaetons* kinsman *Cygnus*, into a Swan: men cease to be men, when their passions carry them beyond the bounds of reason; or else by this conversion of

*Diomedes*

*Diomedes* his fellows, and of *Cygnus*, may be meant, that when great men, or Princes fall into any misfortune, their fellows, friends, and kindred, become birds, and fly away from them: this was *Jobs* case, *Dauids*, and many more, and such friends did King *Alphonfus* compare to Sea-Mews that fled about his Gally, whilst he had meat to feed them; but when that was spent, they flew away.

## PLUTO, PLUTUS.

**H**E was the son of Saturn and Ops, the brother of Jupiter and Neptune, the god of Hell, and of riches, who ravished Proserpina, the daughter of Ceres, while she was gathering of flowers, and carried her away in his black coach to Hell.

## The INTERPRETER.

1. **W**hen Saturns three sons shared his estate amongst them, Hell by lot fell to *Pluto*, that is, some Mines under ground of mettall, fell to his share, by which he grew rich, therefore was called the god of riches. 2. *Pluto* was Saturns son, the foster-childe of peace, the brother of Jupiter, Juno, and Neptune, to shew, that time, peace, a temperate climate, and air, and likewise the Sea, and Navigation, are the chief causes or occasions of riches. 3. As Jupiters thunder bolt hath three points, Neptunes Scepter, three forks, or teeth; so *Plutos* dog hath three heads, to shew that either of these three gods hath a threefold power, to wit, in heaven, earth, and hell. 4. *Pluto* had a three-headed dog to guard him, and keyes also in his hand, to shew that rich men are careful to guard their wealth under many locks and keyes: and they want not their Mastives to guard their houses: *Centum ferratis limina portis addita, centenis ferrea claustra seris, Custodesque cines, &c.* 5. By *Pluto* may be understood the Sun, who is called the god of Wealth of  $\pi\lambda\upsilon\tau\omicron$ , because all wealth as well that which is on the superficies of the earth, as also that which is in the bowels of it, is begot of the Suns light and influence. 6. He is called the god of hell, in relation to his being under the earth, when he shines among the Antipodes, who is said to ravish Proserpina,



*Proserpina*, that is the seminal vertue which is in herbs, trees, plants, and corne, which in winter when the Sun is far from us, lieth hid in the bowels of the earth. 7. *Plutus* or *Pluto* is painted with wings when it goeth from us, but he haults when he comes to us, to shew that wealth is slow in coming, but swift in departing; for it flies away with the wings of an Eagle, saith *Solomon*; again, wealth comes to good and conscionable men but slowly and haulting; but to cheaters, extortioners, oppressors, lyers, and perjurers, wealth comes flying; his black horses coming galloping to them. 8. *Pluto* as he is taken for death, or the grave, is blinde, because death is no acceptor of persons; rich and poor, Kings and beggers, Philosophers and dunces are all alike to him, *divesne prisco natus ab Inacho nil interest, & infima de gente sub dio moreris, victima nil miserantis Orci*. 9. *Pluto* had a Helmet called *Orci galea*, which whosoever wore, became invisible and free from danger; this was worn by *Minerva*, when she fought against the Trojans, that she might not be seen by *Mars*. I think by this Helmet may be meant the grave or coffin, by which the dead are made invisible to us, and by it they are defended from the injuries of beasts and birds. 10. The Cypress tree was dedicated to *Pluto*, and with the leaves of it he was wont to be crowned, to shew the nature of death; for as this tree being cut down never buds or grows again; so neither do the dead rise again, by the course of nature, therefore this tree was much used in funerals; and chiefly because of its strong smell, fit to keep off the stench of the dead bodies while they were burning; of all the wealth that a rich man enjoys, this tree only, saith *Horace*, shall accompany him to his urne; *neque harum quas colis arborum te, præter invisas cypressos, ulla brevem dominum sequetur*. Why *Plutos* head was crowned with *Narcissus*, I know no reason, but because of its strong smell, and because the seed thereof is black. 11. *Pluto* was called the god of the departed manes or ghosts, because he first found out the way of burying the dead, who before lay unburied, as also perhaps he found out the funeral obsequies or ceremonies of burials; with which only *Plutus* or rich men are honored; for the poor man is free from such vanities. 12. 'Tis not without cause that the same who is god of hell, is also god of riches; for the riches, gold, and silver, which

we so much sweat and labour for, are near hell in the bowels of the earth, *In ipsâ sede manium opes quærimus*, saith Pliny; besides, covetous rich men, have a hell within them, if we look upon their cares, and fears, their watchings, and toylsome labours, besides the checks of an evil conscience; so that *Pluto* is, in *Plautus*, hell, or *Orkus* hath his Throne in the rich mans minde; there is the three headed *Cerberus* continually barking, and the *Furies* continually torturing of him, *Suum quodque scelus agitat, amentiaque afficit; sua quemque fraus, & suos terror maxime vexat.*

13. Some make *Pluto* and *Plutus* different gods; and they will have *Plutus* to be the sonne of *Jason* and *Ceres*, and he was more worshipped then any other god: *Ceres* is Corn, and *Jason* from *ιατρ* to heal. We know, that plentiful Crops make rich Farmers; and the practise of Physick hath enriched many, *Dicit Galenus opes*; and I am sure no god is now held in so much veneration as wealth, *πλῆτον βροτοὶ πρῶτον μάλιστα* *In pretio pretium.*

14. *Pluto* is called by *Homer* ἀμείλιχος implacable, ἀδίκητος & unconquerable, ἔχθιστος & most hateful; both to shew the nature of death, which is inexorable, and therefore hated of all, as also the quality of a rich miser, who is odious to all men, even to those that are nearest to him, *Non uxor saluum te vult, non filia.*

15. They write that *Pluto* trembles when there is any earthquake, fearing lest the earth should cleave, and so let in the light upon him, which he hateth; *trepidant immisso lumine manes*; this expresth the nature of wicked men, who hate the light, because it manifesteth their works; such delight in darknesse rather then light; and such was our condition before regeneration, we delighted altogether in the works darknesse, as *Pluto* did in black sacrifices, and night ceremonies, for it was not lawful to sacrifice to him by day, therefore *Aeneas*, *Stygio regi nocturnas inchoat aras.*

16. *Pluto's* attendants in hell are the three headed *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parcae*, or fatal Sisters, these do shew the company of rich misers, who by unlawful means get wealth; they have within them a three-headed dog still barking, the three *Furies* still raging, the three *Harpies* still craving, and snatching, and the three fatal Sisters measuring out their life; which oftentimes



oftentimes *Atrapos* cuts off before they live out half their dayes. 17. To *Pluto* they give keyes, by which he locks the gates of hell, that none may return thence : but they were deceived, tis onely Christ that hath the keyes of hell and of death, he openeth and no man shutteth, &c. he will open the adamantin gates of death in the last day for us, and hath already opened for himself, when he arose the third day breaking through the bars of death : for it was impossible that the chains of death should detain him. Who will see more of *Pluto*, let him look upon the word *Ceres*.

### PRIAPUS.

**H**E was the son of *Bacchus* and *Venus*, begot by him, when he returned from the *Indies*, for then *Venus* fell in love with him, and crowned him with roses : but when she was brought to bed of *Priapus*, he was so deformed a child, because of *Junos* enchantments, that *Venus* slighted him ; he was the god of Gardens.

### The INTERPRETER.

1. **P***Priapus* is begot of *Bacchus* and *Venus*, because wine and lust are the main causes of procreation 2. *Venus* fell in love with *Bacchus*, after his return from the *Indies* ; to wit, when he was idle ; for while he was employed in his expedition against the enemy he had no thoughts of *Venus* : this was *Dauids* case when he fell in love with *Bathsheba*. Love is the employment of idle people, *otiosorum negotium*. 3. *Bacchus* returned a Conqueror from *India*, but is Conquered by *Venus* : he is indeed no conquerer, that cannot conquer himself ; this was the case of *Hercules*, *Plus tibi quam Juno nocuit Venus*. 4. *Bacchus* is crowned with roses when *Venus* fell in love with him, to shew, that sweet smells are provocatives to lust, especially the rose, which therefore was consecrated to *Venus*. 5. *Priapus* was a mishapen, deformed childe, thus God doth often punish the inordinate lust of the Parents, with the deformity of their children ; and so they are punished for their Parents sins. 6. In *Juno* we see the malice of a woman that is jealous of her husband, she cares not what mischief she doth, so she may be reveng'd on her husband, because she knows not how

to be revenged upon *Bacchus*, *Jupiters* bastard Son; she doth what hurt she can to *Bacchus* his childe. 7. *Priapus* was called the god of Gardens, because he was the Son of *Bacchus*, that is of the Sun, and of *Venus*, that is of moy-  
 sture, to shew that all trees, herbs, fruits, and plants are in-  
 gendred and maintained by the Suns heat, and their radical  
 moysture. 8. In that *Venus* was ashamed of her own childe  
 we may see, that however lust and other sins may seem plea-  
 sing for the present, yet they bring forth in the end nothing  
 but shame and confusion. 9. *Venus* fell in love with *Bac-*  
*chus* and so begot *Priapus*: it is a dangerous thing for wo-  
 men to love wine, the fruit thereof must needs be deformed,  
 wine hath caused many a woman to lay aside the vail of  
 modesty. 10. Some make *Priapus* the son of the Nymph  
*Nais*, others of *Chion*, which signifieth snow; by which I be-  
 lieve they meant, that moysture in Summer, and snow in  
 Winter, by keeping in the natural heat of herbs and  
 plants, are the causes of fertility: 11. In that *Venus* for-  
 sooke her childe, she represents the nature of a whore, who  
 proves an unnatural mother, more regarding her own fil-  
 thy pleasures, then the welfare of her childe. Other things  
 may be here written of *Priapus*, but for modesties sake I  
 forbear them, not thinking them worthy of Christian cars,  
 and to use *Lactantius* words; *Priapum non denudo, ne quid*  
*appareat risu dignum. l. i. de falsa Religione.*

## P R O M E T H E U S.

**H**E was the son of *Japetus* and *Themis*, who having  
 made a man of clay, by *Minerva's* help got up to hea-  
 ven, and there he stole some fire from the Sun, and with it put  
 life into his man: for which *Jupiter* was angry, and sent  
*Pandora* with a box full of miseries and mischief, and withal  
 bound *Prometheus* to the hill *Caucasus*, where he had his heart  
 every day eaten up by an Eagle, and renewed again.

## The I N T E R P R E T E R.

1. **B**Y *Prometheus* perhaps may be meant a wise Father,  
 who begets a stupid and foolish Sonne, *adum &*  
*molle lutum*: such a father is fraughted with more griefs,  
 then



then *Pandora's* box was with mischiefs . especially if his son be not bettered, and spiritually enlivened by the Cœlestial fire of wholesome admonitions ; then is his fathers heart eat up by cares, as *Prometheus's* heart was by the Eagle.

2. *Prometheus* perhaps was the first Statuary or Image-maker, which expressed a man to the life, as if he had animated it with Cœlestial fire ; which Image gave occasion to *Pandora's* box of mischief to flee abroad : for it occasioned Idolatries and the mischief that followed on it; and because God was highly offended at it, he hath oftentimes punished both the Image-makers and worshippers with cares, doubt, and fears; and receiving no comfort or satisfaction from their Images. 3. By *Prometheus* I think may be fitly understood a wise Doctor, or spiritual Pastour, who animates men that are by nature but clay; with the Cœlestial fire of divine truth, for which work he is oftentimes rewarded by wicked men with *Pandora's* box of afflictions, and hath his heart continually eaten up with cares. 4. *Prometheus* might be an Astronomer, who continually looking on the Cœlestial fires, that is the starrs, and observing the Suns motion upon *Caucasus*, was said to be tyed there, and to have his heart eat out by the Eagle of cares and study (ἀρχὴ cura. ) 5. By *Prometheus* the Gentiles might understand God himself, who by *Minerva*, that is, by his wisdom, made man of clay, and breathed in him the breath of life, which is the Cœlestial fire they speak of; but *Jupiter*, that is God (for they gave him divers names ) was angry; for so we read, that *He repented he had made man*, and laid upon him divers miseries, diseases, and cares, with which his heart is eat up in the day time, but is renewed by sleep and rest in the night. 6. Some make an Historical sense of this fiction, understanding a certain King, in whose Countrey the River *Aquila*, so called from its swiftnesse, overflowed the whole Land : this caused great dearth and mortality amongst his subjects, which was the occasion of his miseries and cares; but *Hercules* cut the River, and so was said to kill the Eagle, and freed both the Country of water, and the King of his cares. 7. *Adams* perfections may be here understood; for he was quickned by *Prometheus* (προμηθεια) that is Providence, and *Minerva*, that is wisdom; and this Providence or *Prometheus* was the sonne of

*Themis*

*Themis*, that is, it was derived from his original justice; on him likewise was bestowed pardon, that is, all gifts or perfections : but as soon as he had preferred the voyce of the woman to the voyce of God, of *Prometheus*, he became *Epimetheus*; he lost his wisdom, providence, and other perfections, and so by the event, and woful experience, he began to grow wise again. 8. In that *Prometheus* fell into so many troubles and miseries by putting life into his man of clay, this may shew us that men begin to have their life full of cares and troubles, when they begin to have children; the man that lives a single life, is free from *Pandoras* box, and the devouring Eagle. 9. God is the true *Prometheus*, saith *Tertullian*, *qui blasphemias lancinatur*; who having made man of clay, and having put an heavenly fire into him, he is worse used by him, then *Prometheus* was by the Eagle; for the Eagle, not the man which he made, pickt his heart; but the man that God made, doth continually wound him with his sins and blasphemies. 10. Man may be called *Prometheus*, for he is of all sublunary creatures the most prudent and provident; and by the special providence of God he was created : Gods providence also is most of all seen in mans preservation, and no creature subject to the mischiefs of *Pandoras* box, and the Eagle of cares, as man is : which is the reason that man in Hebrew is called *Enosh*, and miserable mortals by *Virgil* and *Homer*. 11. *Prometheus* was a Philosopher, who was said to steale fire from heaven : because he was a curious observer of Lightning, Comets, and other fiery Meteors: and was the first that found out the use of fire among men, for which he was honoured after death with sacrifices, altars, and festivals, in which men did run with light torches in the night : which custom also was observed in the feasts of *Vulcan*, because he was the god of fire : and of *Ceres*, because she sought out her daughter *Proserpina* with torches. 12. The same fire that gave life to *Prometheus* his man, occasioned also burning Feavers, which destroy man : *Hor.*

*Post ignem aethera domo  
Subductum, macies, & nova februm  
Terris incubuit cohors.*

Thus the natural heat preserves the life whilst it is temperate; but when it exceeds this temper, it destroys our life.

12. Pro-



13. *Prometheus* made up his man of the parts of other creatures, and so of their qualities also; intimating that man hath in him alone the evil qualities of all the beasts; the Foxes craftinesse, the Goats wantonnesse, the Bears or Wolves cruelty, the Lions anger and fierceness: *Præ omnibus animalibus, homo est pessimum animal.* 14. *Iucian. lib. de Sacrif.* writes, that *Prometheus* was nailed to a Cross on the hill *Caucasus*, where his heart was picked by an Eagle, only for the love he carried to man; I am sure, our blessed Saviour who is the true *Prometheus*, was nailed to the Cross upon mount *Calvary*, where his heart was divided by a lance, only for the love he bore to man when he was his enemy.

PALÆMON, see INO. OCEANUS, NEPTUNUS. PALLAS, see MINERVA. PANOPÆA, see NYMPHÆ. PARIS, see HECUBA, HELENA, and VENUS. PARTHENOPE, see SYRENES. PASIPHAE, see DÆDALUS, MINOS, MINOTAURUS. PATROCLUS, see ACHILLES, and HECTOR. PEGASUS, see BELLEROPHON. PELIAS, see MEDÆA. PELOPS, see TANTALUS. PENATES, see LARES. PHÆDRA, see HIPPOLYTUS. PHILOMELA, and PROGNE, see TEREUS. PHINEUS, see BOREAS. PHOEBUS, see APOLLO. PHORCUS, see OCEANUS. PHRYXUS, see HELLE and MEDÆA. PIERIDES, see MUSÆ. PINARIUS and POTITIUS, see HERCULES. PERITHOUS, see THESSUS. POLLUX, see CASTOR. POLLYPHEMUS, see CYCLOPES. POLYXENA, see ACHILLES. PORTUNUS, see INO, and OCEANUS. PRIAMUS, see HECUBA, and HECTOR. PROSERPINA, see CERES, PLUTO, HECATE, LUNA. PROTEUS, see OCEANUS. PYLADES, see ORESTES.

## PROTEUS.

**H**E was a sea god, and son of Oceanus and Tethys; he was Neptunes herdsman, feeding his sea calves, a great prophet also, and one who could transform himself into all shapes, as he did when he was in love with Pomona, whose good will he could not obtain, for all his transformations: but at  
last

last returning to his own natural shape, he lay with her, not without her own consent.

## The INTERPRETER.

1. **P**roteus was King of Egypt, a wise politick man, and a great Prophet, therefore he was said to change himself into all shapes; wisdom, policy, and foreknowledge, are gifts very requisite in a Prince; and if he will govern his people well, he must change himself into many shapes; he must sometimes put on the shape of a Lamb, sometimes of a Lion; he must be water to cool and refresh the good, and fire to scorch and burn the wicked; *Anguis eras, modò te faciebant cornua taurum*, he had need have the strength of a Bull, and wisdom of a Serpent; for, to rule men is *ars artium*. The saying was, he that cannot dissemble, cannot govern; yet Princes must take heed of dishonourable and impious dissembling, for which Julian was branded by Nazianzen; but his policy must be grounded on justice and honesty: besides, it is likely that Proteus was skilful in all kinde of learning, especially in Philosophy, whereby he knew the natures of all things; such a Proteus was Solomon, who knew the natures of all vegetables, from the Cedar to the Hyssop: and surely learning is not onely an ornament, but of infinite use in a Prince; therefore the greatest Princes have been the greatest schollars, witnesse Ptolemy, Avicenna, Alphonsus, Caesar, K. James, and many others; and perhaps Proteus was an Oratour, or eloquent Prince, who was able by his tongue to set a shape upon any thing; and surely eloquence is of exceeding use in a Prince, as may be seen in Hercules Gallicanus, who drew men after him by small strings, reaching from his tongue to their ears; and so a Prince that is eloquent is able with Alcibiades, to carry men up and down like pitchers by the ears, and with Tully to guide a State, and move it, as a Helm doth a Ship; briefly, a Prince ought to be a Proteus in Rhetorick, Philosophy, policy, and wisdom, that with the Apostle he may become all things to all men, that he may gain some.

2. Proteus was a Prophet who could foretell future events, but this was by diabolical art, by which also he could assume so many shapes, if not really, (for that is more then

Hom. od. 4.

Vergil.

Geor. 4.

Ovi. Met. 8.

Boissier de

divin.

Hygin. fab.

118.

Charter. de

ima. Com.

l. 8. c. 8.

Eurip. in

Heleen.

Flacc. l. 2.

Argo. Gre.

Naz. Or. 3.

Qui nescit

disimulare

nescit reg-

nare Catili-

na cujusli-

bet rei si-

mulator ac

disimula-

tor. Salust.

Orat 3 ad.

Julian.



Novit nam-  
que omnia  
vates, quæ  
sint, quæ  
fuerint, quæ  
nox ventu-  
ra trahan-  
tur. Virgil.  
Boissar. in  
Pro.  
Protea que  
ambiguum  
Phariis re-  
ferebat ab  
antris, Huc  
irexisset vias.  
Flac. l. 2.  
Argon.  
Φαρον μὲν  
οἶκον ἦσαν.  
Eurip. in  
Helena.  
Luc. l. 10.  
Ποικίλος  
λαῶν.  
Πρωτέως  
Ποικιλότε-  
ρος, in sa-  
cris. quo te-  
neam vultus  
mutantem  
Protea no-  
do?  
Horat.  
Πολύμορφος  
ἑτερόχροτος  
καρδίας  
Πολυδιδί-  
σκον ἑταί-  
α μολών  
Πολυτροπος,  
l. 43.

Satan can do) yet in shew and appearance by deluding the eye : one of his famous Oracles was, that which he gave to Jupiter, Meddle not with *Thetis* bed, for her son will be greater then his father; which fell out to be true in *Achilles* who was greater then his father *Peleus*; this Oracle made Jupiter abstain from *Thetis*, fearing lest he might be served by his son, as he served his father *Saturn*. 3. *Proteus* was King of *Carpathus*, an Island in the mediterranean sea, having before been Prince of *Palene* in *Theffalia*, and at last by reason of his wisdom chosen King of *Egypt*, where he reigned with much justice, which made him so beloved, that he was deified by his people; one great act of justice was in restoring to *Menelaus* his wife *Helena*, and all the wealth which *Paris* had surreptitiously taken from him, 4. In *Proteus* his time fell out a great flood in *Egypt* or deluge, much like to that flood in *Achaia*, under *Ogyges* & that under *Deucalion* in *Theffalia*; of this Egyptian flood *Lucian* speaks:

*Tunc claustrum pelagi cepit Pharum, insula quondam  
In medio stetit illa mari, sub tempore vatis  
Protheos.* —

This perhaps might occasion the fiction that *Proteus* was the sonne of *Oceanus* and *Tethys*, and that he was a sea-god; and fed the *Phocæ*, or sea-calves, for so the Egyptians may be called, living in the waters, and Kings are called feeders or shepheards; or else because he having drowned himself, for grief that *Hercules* had killed his two sonnes, out of pity his subjects made him a sea-god; or else, because he was a skilful sea-man, and so were his people, therefore he is said to feed the sea-calves. 5. *Proteus* may resemble a sophister, or a man slippery in his words, faith, and actions, or a flatterer; all which change themselves into all shapes and humours, and we know not where to have them, or how to hold them; so *Lucian* calls Jupiter more changeable then *Proteus*: such kinde of men by the Greeks are called *δυσφάρατοι* hard to be laid hold upon, so as we know not with what knot to tie them; and the Epithets that *Nonnus* gives to *Proteus*, may be fitly applyed to them, for they are many-shaped, party-coloured like Panthers, deceitful, making many shewes, or changing many faces, having many turnings; and as all these that I have named are like *Proteus*, so none are more like him then bad deb-

tors

tors ; who use no means unattempted to avoid payment: if you demand the debt, or sue them, either they turne themselves into Bores, Tigers, Dragons, and Lions, ready to flie in our faces, or else like water, they slip out of your hands and bands too; so that no bands can hold them, if they be dishonest, and changeable like *Proteus*: Such various, inconstant, and fluctuating dispositions, will never prove true friends, as *Plutarch* sheweth; for friendship requires a stable and unchangeable disposition, which wicked men have not, and there is no greater mark of an evil minde then inconstancy, saith *Seneca*; therefore among the many ill qualities of *Catiline*, this was one, that he was various, as *Salust* sheweth. So then as the first matter is void of all forms, yet capable of all, so are these *Proteus*-like dispositions, they are void of all true love and friendship, yet are ready to entertain all, to be sober with civil men, to be drunk and rude with the debauchd. 6. *Proteus* is the same that *Vertumnus* among the Romans, and he was held to be the god of mens thoughts, therefore was he so changeable, for I am sure they are: neither was there any god that had more Images erected to him, then *Vertumnus* had, to shew I think, that there is nothing more unconstant and various then mens thoughts and actions; and because merchants do often turn their wares, *Vertumnus* was held to be their god, therefore *Horace* joyns him with *Janus*; and they who could not rule or master their own thoughts, were said to be born *Iniquo Vertumno*; some think that he is so called from turning the lake *Curtius* into the river *Tibris*, whose festival was observed in *October*, and called from him *Vertumnalia*. Sure that moneth was fittest for him, seeing he was also the god of ripe fruits, and is said to be in love with *Pomona*, to obtain whose good will, he changed himself into all shapes, but could not prevail till he returned to his own shape again. By *Vertumnus* may be meant, the year. *In se vertens* returning into it self; it begins from the middle or end of *September*, and is subject to many changes and alterations before it comes about; every moneth it assumes a new shape, but no shape pleaseth *Pomona*, the goddess of ripe fruit, so well as the years old and first shape it had in *September* and *October*; for though he looks more lovely in the spring then at any other time, therefore the first flowers of the

*Fit subito  
sus horri-  
dus, atraq;  
tigris,  
squamosus  
draco, &  
fulva cer-  
vice Leana  
Vir. de  
mult. Ami.  
Maximum  
male men-  
tis indicium  
fluctuatio.  
animus  
subdokus,  
varius.*

*Vertumnus  
à vertendis  
mercibus.  
Vertumnū  
Janumque  
liber spe-  
ctare vide-  
ris. ep. ult.  
l. i.  
Vertumnis  
natus ini-  
quis Hor.  
sat. 1.  
Ovid. 6.  
fast.*

*Mercibus  
& vernis  
dives Ver-  
tumnus  
abundet.*



Rosin. antiq  
l. 2. c. 20.  
Charter de  
imag. deo-  
rum.

Gardens were offered to him, as *Columella* shews; yet in the Autumn he was fittest for *Pomona*. 7. It is thought by some, that *Vertumnus* was an ancient King of *Tuscia*, who taught his people the way of planting Gardens, Orchards, and Vineyards, and the manner of cultivating, inoculating, and pruning of Trees; therefore he was painted with a pruning hook in one hand, with ripe fruits in the other, and a Garland of Flowers on his head; and this *Propertius* seems to confirm:

Propert.  
l. 4.

*Quid mirare meas tot in uno corpore formas?*

*Accipe Vertumni signa paterna dei.*

*Tusculus ego, Tusculis orior, nec poenitet inter*

*Prælia Volscinos deseruisse focos.* And shortly after,

*Prima mihi variat liventibus uva racemis,*

*Et coma lactenti spica fruge tumet.*

*Hic dulces cerasos, hic Autumnalia pruna*

*Cerais, & æstivo mora rubere die, &c.*

*Nec flos ullus hiat campis, quin ille decenter*

*Impositus fronti langueat antè meæ.*

8 Whatever *Proteus* or *Vertumnus* was, I am sure he could not be a god; for nothing is more unbeseeming God than mutability, seeing with the true God there is no variable-ness nor shadow of turning, immutability being one of his chief Attributes: I am the Lord, and change not. 9. Let rich Ladies take heed of such Suiters, as *Vertumnus* was, who change themselves into all shapes to obtain their good wills; let them put on the Resolution of *Pomona*, who liked *Vertumnus* best in his own shape: a plain honest man, who is constant in his wayes. is to be preferred to those, whose whole practise consists in changing of Language, Manners, and Clothes, and indeed in all wayes of dissimulation. 10. *Proteus* was thought to be the first god, as his name sheweth: therefore *Orpheus* calls him the first born, by which they meant the first matter, which is capable of all forms; from this arose the fiction of *Proteus* his many shapes; and because *Thales* held water to be the first matter or principle of all things, therefore *Proteus* was made god of the Sea, and *Vertumnus* the god of Orchards and ripe Fruit, which without moisture can neither have being nor maturity: hence the Romans placed the image of *Vertum-*

το πρῶτον  
ὄν.  
πρωτογενῆ

*mus* near the Image of *Tiberius*, to shew how plants, flowers, and trees, prove by moysture.



## CHAP. XV.

P.

*RHADAMANTHUS*, See *ÆACUS*,  
*RHEA*, *CYBELE*, *IDÆA*, *BERECINTHIA*.  
*TELLUS*, *VESTA*, *PHRYGIA*.  
*DINDYMENA*, *OPS*, &c.

**R** Hea was the daughter of *Coelum*, her mother was *Terra* or *Vesta*; her husband was *Saturn*, she was the mother of all the gods.

### The INTERPRETER.

1. **B**Y *Rhea* is meant the earth, from (*ρῆα*) flowing because she flows with all good things: or rather, as I think, because all rivers and springs of water are continually flowing within her, and upon her: she is called *Ops*, from wealth or help, because she affords all wealth, and is still helping of us: *Cybele* is from the cymballs which she found out, or from a hill of that name; so from hills on which she was chiefly worshipped, she is called *Idea*, *Phrygia*, *Berecynthia*, *Dindymene*; from her stability she is called *Vesta* (*visua stat*) or *à vestiendo*, from clothing: for she is richly clothed with herbs, grass, flowers, trees, &c. She is also called, the great mother; for we are all from the earth; therefore as soon as children were born, they were set down upon the ground, as it were in their mothers lap; she feeds and clothes us and receives us being dead into her lap again, and so covers us,



2. *Rhea* was painted like an ancient matron, clothed in a branched and flowry garment, with a Crown like a Tower on her head, with a Scepter in one hand, and a key in the other; these did signifie the earths antiquity; her flowry superficies, her circular or round figure; her strength in supporting so many Towns and Cities, her dominion over all living creatures; for the earth in their composition is most predominant; and her key doth shew, that sometimes she is open, as in the Summer and Spring, when all plants and trees bud out of the earth, and sometime shut, as in the winter; round about her were *Corybantes* in their arms, to shew, that all quarrels, wars, and taking up of arms, is for her, or for small portions of earth:

*Partimur ferro, mercamur sanguine fuso:*

*Ducimus exiguae glebae de parte triumphos.*

Her chariot was drawn with Lions; by which I suppose may be meant the earthquakes, for as it is a fearful thing to sit in a chariot drawn with Lions: so is it to be in houses while the earth is shaking; or else by this they would shew the dignity of the earth; for it was fitting that the mother of the gods should be drawn by the noblest of the beasts; and withall, as I conjecture, to teach us that reasonable creatures should not be stubborn and rebellious to their parents, seeing the fierce Lions submit their necks and backs to their common mother the earth. 3. A Sow was sacrificed to *Rhea*, to shew the fertility of the earth for the Sow is a fruitful creature: in her sacrifices also her Priests used to beat brazen drums, to expresse the noise of winds, and tumbling of water within the hollow parts of the earth, *Non acuta sic gemitant Corybantes æra.* 4. *Rhea* was *Saturns* wife, because as she is the Mother of all corruptible creatures, so time seems to be the Father; for all things by the earth are produced in time. 5. *Rhea* was the daughter of *Cælum* and *Terra*; by *Terra*, I think may be meant the *Chaos*, out of which by the influence of heaven, or rather by the God and maker of heaven, the earth was produced. 6. Seeing the earth is the mother of the gods, Kings and Princes have no great reason to brag of their pedigree; for they are but from the earth; therefore why should earth and ashes be proud? *Pyrrhus* was not ashamed to light from his horse, and to kiss the earth, acknowledging her to be his mother: this *Job* a King

King confesseth, when he saith, that he came naked out of his mothers womb, and shall return thither again. 7. S. *Austin de civit Dei. l. 2. c. 4.* reproves the Gentiles of his time, who in their festivals, called *Magalesia*, did use to carry the Image of *Cybele* in solemn procession, and wash it in the river, in the mean time lasciviously abusing with scurrilous speeches, and such ribaldry and irreverence, the mother of their gods, as they would be asham'd to utter in the presence of their own earthly mothers: *Quæ sacrilegia, si illa erant sacra? Aut quæ inquinatio, si illa lavatio?* May we not as justly complain of the Christians of our time, who worship him in outward ceremonies, but defile and abuse him with their wicked lives, and many times in his presence speak, and do that which they dare not do in the sight of men?

8 The Gentiles could acknowledge *Rhea* to be a Virgin, and yet the mother of all the gods; what reason then had they not to acknowledge *Mary* to be a Virgin, who was the mother of the true God? 9. The Priests of *Cybele*, called *Galli*, from the river *Gallus* in *Phrygia*, used to geld themselves, and with sharp knives to cut and slash their own flesh: what reason then have Papists to brag of their devotion and zeal on good-friday in whipping of themselves, or in their vow of voluntary chastity? Is not gelding more then forbearing? and wounding with knives more then whipping with cords?

10. I wonder not why the Gentile gods were so cruel and savage, and delighted so much in shedding of mans blood; for I find that *Cybele* their mother was nursed in her infancy by wilde and ravenous beasts. 11. *Cybele* fell in love with one *Atys*, a young man, and was deflowered by him; but he being slain by her fathers command, she ran mad out of his house, with dishevell'd hair, with a drum and a fife; in memory of this, her Priests used drums and fifes in their sacrifices: by which we may see what gods they were, who had such a mother; and what Religion that was which worshipped such deities; and how much are we bound to God, who by his Son our Saviour hath delivered us out of this spiritual-darkness, slavery, and tyranny of Gentile idolatry, into the light and liberty of the Gospel, and knowledge of the true God. 12. The same *Cybele* which was mother of the gods, was mother also of the Gyants and Titans that were enemies to the gods; even so the same earth that produceth



nourishment by which we are maintained; yieldeth also poison by which we are destroyed; so the same Church that affordeth holy men and Sons of God, affordeth also wicked men and sons of Satan, as was typified by *Rebeckah*, when *Jacob* and *Esau* struggled in her womb.



## CHAP. XVI.

S.

### SATURNVS.

**H**E was the Son of *Cœlum* & *Thetis*, who married *Ops* his sister, and begot of her *Jupiter*, *Juno*, and divers other Children; but he devoured his male children, that after his death the Kingdom might return to *Titan* his elder Brother: but *Jupiter* was preserved by *Ops*, and bred in *Crete*; who coming to manhood, because *Saturn* intended to kill him, thrust his Father out of his Kingdome, who went into *Italy*; and there in his time was the golden Age.

### The INTERPRETER.

1. **S**aturn is nothing else but Time, which is the Son of *Cœlum* and *Thetis*, because Time is measured by the motion of Heaven, and likewise by the motion, or ebbing and flowing of the Sea. 2. *Saturn* married his Sister *Ops*, which is the earth, of whom he begot many Children; because by the Heavens influence upon the earth, all things are ingendered, the Heaven is as it were the Father affording influence; and the earth the Mother, furnishing matter for generation. 3. *Saturn* was painted like an old man bare headed in a ragged garment, holding a hooke and a key in his hand, devouring of his Children; by which they did understand the Antiquity and long continuation of time and by his bare head they meant that Time reveals all things; therefore the priests used to be bare headed in *Saturn* sacrifices onely. The ragged Garment shews that time wears

wears and consumes all things: which was also meant by his devouring of his children, and by the hook or sickle which he hath in his hand; the key may note, that time openeth and discloseth all secrets. 4. This picture of *Saturn* may have reference to the golden age of this world, in which men lived till they were very aged, which was expressed by *Saturns* gray hairs and worn garment; which garment also shews, that men were not then given to pride and curiosity of apparel: His bare head shewed the honesty and truth that was then, which indeed is naked; whereas lying, falsehood and deceit are still covered. 5. *Saturn* taught the Italians the use of husbandry, therefore he was called *Stercorinus* from dunging of the ground, the hook or sickle is the instrument of mowing or reaping of Corn, the gray hairs, bare head, and ragged garment, shew, that husbandmen live long, have hardy bodies, and are not nice in their apparel. 6. *Saturn* devoured all his children except *Jupiter*, *Juno*, *Neptune* and *Pluto*, to signifie that all compounded bodies are destroyed by time: but the four Elements, to wit, Fire, Air, Water and Earth, because of their simple nature, are not subject to corruption. 7. I finde *Saturn* described sometimes with six wings, and yet slow paced, having feet of wool, to shew that time seems to go away slowly and silently, whereas indeed it flies very swiftly: or this may express the slow motion of the Planet *Saturn*, who moves slowly by his own motion, but swiftly by the motion of the *Primum Mobile*; to wit, he spends but four and twenty hours by the common motion; but thirty years in his particular motion: this swiftnesse also of time was expressed by that fiction of *Saturn* transforming himself into an horse, a swift running creature, when he had carnal commerce with the Nymph *Philyra*, of whom he begot *Chiron* the Centaur. 8. Because *Saturn* is a cold planet, and malignant, breeding melancholly, and other bad effects in mens bodies, therefore they painted him like an old man, sad and carelessly clothed, and slow paced; with a Serpent in his hand, biting of his own tail, to signifie the virulency and biting cares that accompany melancholly, or else to expresse the nature of the year returning into it self like a ring, or a snake, with its tail in the mouth: and because the Lion, Dog, and Wolf are melancholly creatures, therefore they expressed *Saturn* some-



sometimes with the heads of these three beasts. 9. *Saturnus* genitals were cut off by *Jupiter* and cast into the sea, and of them, and of the sea froth *Venus* was begot; by this may be meant, that old age, which is called *Saturn*, is made unfit for generation, because *Jupiter*, that is, wanton and intemperate youth, hath weakned the body, and as the Orator saith, *Corpus effæctum tradit senectuti*; whereas that man who hath been temperate in his youth, is vigorous and lusty in his old age, *Et nihil habet quod accuset senectutem*. Or else by this may be meant, that the coldnesse of *Saturn* is tempered by the heat of *Jupiter*, and so *Venus* is begot; for there can be no procreation where cold is not tempered with heat. Or again, by this may be meant, that *Saturn*, *Jupiter*, and the sea, are required to produce *Venus*: that is to say, that time, the Influence of heaven, and Moysture, are required for procreation. 10. As *Saturn* served his father *Cælum*, in cutting off his genitals, so he is served by his son *Jupiter*: It is just with God, to punish those men with rebellious and cruel children, who have been rebellious and cruel themselves against their Parents. 11. What a cruel god was *Saturn* who defiled himself with the blood of his own father, devoured his own children, and would not be satisfied in his sacrifices, but by the blood of innocent infants? *Satius est pecudum more vivere, quam deorum sanguinarios colere*, saith *Lactantius lib. 1. de fals. relig.* 'Tis better to live like beasts, then to worship such cruel, vicked, and bloody gods. By this we may see, that the Gentile gods were indeed Devils, delighting in the destruction of men; whereas the true God whom we vvorship, is merciful and gracious, and delights not in the death of a sinner, vvho vvill have mercy and not sacrifice, who would be vvorshipped by the blood of beasts, to save the shedding of mans blood. Had not then the Romans a bloody religion, vvho not only vvorshipped such a bloody god: but fettered his feet also to their pillars, except only in their Saturnals that he might not go away from them. The Egyptians were vviser, who excluded him quite out of their Cities, affording temples to him only in the Country: And at last the Romans themselves began to abhorre such a bloody god, vvhen in the Proconsulship of *Tiberius*, they crucified his Priests for offering infants to him. They vvere injurious

to heaven; when they called such a bloody butcher the son of heaven; who should rather have been named the son of hell, to which by *Jupiter* he was thrust down. His Priests, as *Tertullian* shewes, were initiated in a scarlet garment which they used to wear, a fit colour to expresse their sanguinary disposition: to these (it seems) the Roman Cardinals have succeeded, both in their colour and bloody mindes, who are guilty of the blood of many thousand good Christians: so that at this day Rome is still *urbs Saturnia*, and the Popes Pallace may be called *Sedes Saturnia*, and his festival daies *Saturnalia*. 12. Wax tapers or candles were wont to be burned upon *Saturns* altar, to shew that he brought the light of knowledge and civility into *Italy*, which before lived in the darknesse of ignorance and rudenesse: therefore in his Festival, kept in *December*, the Romans used to send away Candles, and other presents (which they called *Saturnalia*) to each other: from hence (it seems) the Papiests borrowed their custom of burning wax Candles on their altars, and the giving of New-years gifts. 13. *Saturn* is so called à *Saturando*, from filling or satisfying; for he being the first that taught men the use of Corn, did fill or satisfie them; and as he did fill, so his wife the Earth did help; therefore she was called *Ops*. 14. By *Saturn* we may understand the trees, herbs, and plants, with the fruits of which men and beasts are filled: the cutting off his genitals, is the pulling off the fruit from the trees: the casting of them into the sea, is the drowning of them in the moysture of the stomach, which being digested and converted into blood, begets *Venus*; for without fruits, especially of *Bacchus*, and *Ceres* friget *Venus*, there would be no copulation nor procreation: the covering of *Saturns* head may signifie (as *Fulgentius* observes, *Myth. l. 1.*) that the fruits, or plants and trees are covered with leaves. 15. The binding of *Saturn*, and casting him into hell, may signifie how the motion of the starre *Saturn* is slow, and scarce perceptible by us, by reason of its vast distance, so that it seems to stand still; and because it is so far off from our sight, he was said to be in hell. 16. During the time of the Saturnals, the servants in sign of liberty put on their caps, and commanded their masters; this custom afforded matter of comfort to servants, and humiliation to masters:



masters; When shall we see these Saturnals, wherein Pride, Malice, Covetousnesse, and other sins, which are now our Masters, may at last serve us; and that we may obtain that freedome which Christ hath purchased for us?

SATUR I, See PAN.

### SCYLLA and CHARYBDIS.

**S**cylla was the Daughter of Phorcus, with whom Glaucus was in love; which Circe perceiving, infected, with poisonous herbs, the Fountain in which Scylla used to wash, by which means the lower parts of her body were turned into dogs; which when she perceived, out of impatience cast herself into the Sea, and so was turned into a Rock, not far from the white pool, or Gulfe Charybdis: which had been a most rapacious woman, and had stollen away Hercules his Oxen, before she was turned into this Gulfe. There was another Scylla Daughter to Nisus King of the Megarenses; who, having betrayed to King Minos her Fathers red hair in which the Kingdoms safety consisted, she was turned into a Lark, and Nisus into a Hawk.

### The INTERPRETER.

1. **B**y Scylla may be meant a Whore; for she is a Monster composed of Dogs and Wolves, still barking, and biting, and devouring all that have commerce with her, and is never satisfied: she is indeed a very dangerous Rock, upon which many men have split both their Souls, Bodies, and Estates, *Multorum fundi calamitas*. Scylla was hated by Circe, the Daughter of the Sun, and so is a whore abhorred by the Children of the Light. Scylla was beautifull in her upper parts, but monstrous and deformed below; *formosa superne, desinit in piscem*: Such is the condition of whoredome, pleasing and delightfull in the beginning, but the end is sorrow and misery. Ulysses, who was the type of a wise man, escaped the dangers of this Monster; and so will all wise men take heed of a Whore, and will abhorre her conversation, who brings none but fools to the stocks for Correction.
2. Palaeophætus (*Fabul. l. 2.*) thinks, that this Scylla was a Pirat Ship or Galley on the Tyrrhene Sea, robbing and spoiling all Merchants that sailed that way; which from its swiftnesse

swiftnesse in sailing, and the rapacity of the Pirats within it was said to be turned into a Sea monster composed of Dogs and Wolves: this ship *ulysses* out sailed by the help of a prosperous gale of wind, and so escaped the danger. 3. *Natales Comes*, and others by *Scylla* and *Charybdis* understand two dangerous Rocks between *Sicily* and *Italy*, which being hollow and the tides running thorow them, make an horrid noise, as if it were Wolves yelling, or Dogs barking: and because there be divers monstrous fishes within these hollow Rocks, devouring the bodies of those that make shipwrack there, the Poets feigned that these were monstrous women, for so the Rocks appear like women a far off ) but below the navle were Dogs and Wolves. 4. In that *Circe* poisoned the waters in which *Scylla* used to wash; we see the nature of jealousie and womens emulation, how spiteful and revengeful it is. 5. In *Scylla* drowning herself we see how impotent and impatient women are and how dangerous excessive grief is, and what the end of Whores is, even shame and ruine. 6. In *Scylla* the Daughter of *Nisus*, who for the love of *Minos*, betrayed her father and Country, we see the nature of lustfull affections.

*Nox, & amor, vinumque, nihil moderabile suadent.*

Shee cast off all naturall respect and affection towards her Father and Countrey, betraying his fatall hair, that is, his Counsels to the enemy, upon hopes she should enjoy him, of which notwithstanding she failed; for *Minos* like a prudent man, though he loved the treason yet hated the traitor, and rejected her; albeit he had obtained both the King and the City by her. 7. The life of man is much like the sailing between *Scylla* and *Charybdis*; there be dangerous Rocks on each hand of us, despair on the left hand presumption on the right; adversity on the left, prosperity on the right hand, have destroyed many thousands:

*Dextrum Scylla latus, laevum implacata Charybdis*

*Obsidet.* —————

Therefore let us neither decline to the right hand, nor to the left: let us keep the middle road, which is the way of vertue; ————— *Medio tutissimus ibis.*

But most men fall with *ulysses* upon *Scylla*, whilst they labour to avoid *Charybdis*; they run out of one extreme into another, and can never keep the golden mean. 8. *Charibdis*



*dis* is metaphorically taken sometimes for an unsatiable glutton or drunkard, who is never satisfied; or may be taken for a covetous extortioner, who is never contented; or for the grave, which is always devouring and consuming the bodies put in it. 9. In that *Nisus* was turned into an hawk, which still pursues *Scylla* his daughter turned into a lark; we may see the nature of a guilty conscience, which leaveth not a man in death, but pursues the fearful soul where ever it goeth.

*Et pro purpureo pœnas dat Scylla Capillo:*

The wretched soul is tormented for its sinful desires and pleasures.

SILENUS, See PAN.

### SIRENES.

These were three sisters, called *Parthenope*, *Lagea*, and *Leucosia*, the daughters of *Achelous* the river, and *Calliope*; they were half women and half fishes, which with the sweetness of their musick, allured the sea-men to sail upon the rocks where they sat, and so having caused them to make shipwrack, devoured them.

### The INTERPRETER.

1. These *Sirens* were called the daughters of *Achelous*, either in reference to the harmony which the water of that river makes in running, or else of those musical instruments of old called *Hydraula*, we may call them water-organs, instead of which we use wind-organs; and because of the sweetness of their musick, they were said to be the daughters of one of the *Muses*. 2. *Sabinus* thinks by these *Sirens* were meant the Queens of the Islands near the Bay of *Salernum*, who in the Promontory of *Minerva*, erected an University or Colledge of good learning and eloquence, which gave occasion to this fiction of the *Sirens*, who were called the daughters of *Achelous* and *Calliope*, because the professors of that Colledge came out of *Greece*, where *Calliope* dwelt, and *Achelous* was one of the chief rivers there. But the *Sirens* were turned into sea monsters, when the professors and students gave themselves to drinking, whoring, and

and all kinde of licentiousness : and indeed, in such places where discipline is not observed, many young men lose their time and estate, and fall upon as dangerous rocks, as those of the *Sirenes*. 3. The *Sirenes* were whores, who dwelt upon that coast of *Italy*, vvhho by their inticements allured men ashore, where they lost both their time and their money, and this vvas little better then shipvvrack. 4. By the *Sirens* are understood carnal and vvorldly pleasures, by vvvhich many thousands are deuoured; the Virgin face of *Parthenope*, the sweet voyce of *Legea*, and the vvwhite skin of *Leucosia*, are baits by vvvhich vvhorish *Sirens* dravv young inconsiderate gallants on the rocks, and destroy them in their souls, bodies, and estates : therefore it becomes us vvith *Orpheus*, to tune up the melodious harp of Gods vvord, vvvhich may drovvvn their voice and bevvitching musick; or else vvith *Ulysses* to tie our selves vvith the cords of reason, that these half unreasonable creatures (for so the *Sirens* are expressed in that they vvvere but half vvwomen) may not so far prevail, as to destroy our souls and devour our estates : or else let us stop our ears, as *Ulysses* did the ears of his fellowvs vvith vvax, that they may not hear the chanting of their voyce; and vvith the Adder, that vve may not be charmed vvith the voice of such inchanters. 5. The *Sirens* used to fit their songs for every mans humour, that they might gain all : by this the nature of flattery is shevvved, vvvhich soeths up men in their humours; and applying it self to that vvvhich is most pleasing to the man vvvhom flattery vvorks upon, vvwhether it be pride, luxury, covetousnesse, or any other vice; a dangerous, but too frequent kinde of *Sirens*, vvvhich sing in Princes Courts, chanting that vvvhich is pleasing, but no vvway true. 6. Some think that the *Sirens* vvvere half birds, vvvhom the *Muses* bereft of their vvings, for daring to contend vvwith them; I vvish that learned men vvould clip off the vvings of vvhorish and flattering *Sirens*, that they may not flie any more into Princes Courts and populous Cities, vvwhere they contend vvwith the *Muses*, and prevaile too; inticing more to hearken to them, than Preachers do vvwith all their Oratory. 7. There vvvere three *Sirens*, and these had three sorts of musick, to allure men, to wit, the voice, the fife, and the harp; to shevv that there are three vvways by vvvhich vvhorish women intice men to sin and destruction, to

vvit,



Wit, beauty, singing, and familiarity. 8. The gods allowed the *Sirens* so long to live, as they could prevail with passengers to listen to their Songs; but after *Ulysses* and his fellows hearkened not to them, they perished in the Sea, and were seen no more; Whores and Parasites will live in the world, so long as Princes and rich men give ear to them: but if once they would be so wise, as with *Ulysses* to slight them, the Court and City would be quickly rid of them.

### SISYPHUS.

**H**E was the Son of *Æolus*, who for his treachery to Jupiter, for his cruelty and oppression was slain by *Theseus*, and in *Hell* is punished by rowling up a stone to the top of an hill, which still from thence tumbleth down again.

### The INTERPRETER.

1. **S**isiphus was killed by *Theseus* for his cruelty and oppression; thus God is just, who punisheth the wicked here and hereafter: for not onely did *Sisiphus* suffer death here, but is tormented also in hell. If there were no other punishment for wickednesse but death temporall here, who would be afraid to sin, seeing death puts an end to all miseries and pains? *Mors æternarum requies, non cruciatus.* Neither is God unjust in punishing twice; for indeed death temporall is but the beginning of death eternall, which ought to be eternall because the Majesty of the Person offended, and desire of the person offending, are eternall, albeit the sin itself be temporary. 2. *Sisiphus* was a tale-bearer, and did not conceal the secrets of the gods, nor the particular love of *Jupiter* to *Ægina* the Daughter of *Asopus*; by this we may learn to be silent, and not to reveal or divulge the secrets of others, especially of Princes; *Magnum silentii præmium.* 3. The sins of *Sisiphus* were many, for which he was punished in Hell; to wit, infidelity, in not concealing the secrets of the gods; ingratitude to them, who had made him their Secretary; prophanenesse in speaking irreverently of *Jupiter*; oppression in robbing and killing of strangers, and divers other sins; by which we see that sin never goeth alone, & that God never punisheth, but

but when he is justly offended. 4. The work of *Sisyphus* is like the work of worldly men, they toyl night and day for pleasures, honours, profit, but the work is never at an end; and when they think to end, they are but beginning.

5. Many rich and honourable men are like *Sisyphus* his stone, when they are advanced to the top of the hill of honour and wealth, do suddenly tumble down again to the bottom, and he that is a King to day, may be a begger to morrow; why then should men toyl with so much labour, vexation, and sweat, for that which is so apt to run down the hill from them?

*SERAPIS*, See *OSIRIS*.

### *SIBYLLÆ.*

**T**hese women were prophets, being ten in number, as they *ὑπὸ τῶν οἰδῶν* are reckoned by Varro, *Perfica*, *Lybica*, *Delphica*, *Cumæa*, *Erythræa*, *Sama*, *Hellespontica*, *Tyburnina*, *Albunæa*, *Cumana*. *βουλῆ Σιδῶς* *genit Lago-* *nic. ἂν Ζῆς.*

### *The INTERPRETER.*

1. **T**he *Sibylls* were called so, as being the counsellors of God, for it is supposed that they were inspired by God; their Oracles were either uttered by word or committed to writing, but confusedly; the writings of *Erythræa* were known from others, because she subscribed her name; the books of *Cumæa* were read and kept by the fifteen men, appointed for that purpose; there were at first nine of them, but six were burned by *Sibylla*, because *Tarquin* would not give her the full price she demanded, therefore was forced to pay as much for the three, as he should have payed for the whole nine; which three were kept in the Capitol, and delivered to the custody of two *Patricii*, who with two learned men read and interpreted them; it was no more lawful to look into these books without the authority of the Senat, then it is for lay-men to read the Bible without the Popes permission; neither could the *Duumviri* impart to *Cæsare*, in any, the oracles of those books without the Senat; therefore *Tarquinius* caused *M. Attilius* to be sowed in a sack, and flung into the sea, for permitting *Petronius Sabinus* to



transcribe them. These books were kept 450 years under ground, in the temple of the Capitoll, till in the 670 year of the City, *Scipio* and *Norbanus* being Consuls, the Capitoll and all in it were consumed with fire, in which these books perished; about seven years after Ambassadors were sent to *Asia*, to seek out some reparation for this losse, who returning, brought home what they could finde of *Sibylla's* verses; but *Stilico* long after this burned all that he could find of these oracles; and *Theodosius* abolished the Colledge of the fifteen men, in the year of Christ 390. At first there were but three Statues of the *Sibyls* at *Rome*, to wit, of *Cumana*, *Delphica*, and *Erythraea*, and they were called *Phæbades*, or *Pythiæ*, at first; as being inspired by *Apollo*: but all inspired women were afterward called *Sibyls*; whereof ten were of chief note. 2. *Sibylla Delphica* was the most ancient of them all; she was born at *Delphi*, and lived long before the Trojan wars, the destruction of which she prophesied; and 'tis thought that *Homer* inserted many of her verses into his works. *Sibylla Erythraea*, *Lactantius* saith, was a Babylonian, as she confesseth her self, about the end of her third book of Oracles: as all the *Sibyls* prophesied something of Christ, so she did most fully and clearly; which verses were not made by any Christian since Christ, but by her or some other before Christ was born, as *Eusebius* makes it clear out of *Tully*, who translated them, and lived before Christ: whether she lived before or after the Trojan war, it is uncertain. The third was *Sibylla Cumæa*, or *Cimmeria*, because she did prophesie near the lake *Cimmerium*; and in her temple at *Cumæ* in *Italy*, six miles from *Baia*, *Justin Martyr* was, and saw the three lavers where she used to wash her self, and the seat from whence she gave her Oracles; this temple stood till the year of Christ 1539 saith *Boissardus*, till it was overthrown by an earthquake; the ruines of *Apollo's* Temple, and passage to her cave were to be seen in his time, till it was stopped up by Pope *Hadrian*, because divers young schollers out of curiosity perished in that passage, being stifled with the vapours and smoak of brimstone: it is of her, and her Prophecies that *Virgil* speaks; she prophesied of Christ, but when she lived it is not certain. The fourth was *Sibylla Cumana*, so called from *Cumæ* a City of *Locris* in *Ionia*, where *Apollo* had a temple;

*Plin. l. 34*  
*c. 5. Solin.*  
*c. 8. mag-*  
*nam cui*  
*mentem*  
*animumq;*  
*Delius in-*  
*spirat va-*  
*tes, Virg.*  
*Æn. 6.*

*Euseb. in*  
*vita Con-*  
*stantini.*  
*Cicero de*  
*divini-*  
*tionē.*

*Ad Grecos.*  
*De Sibylla*  
*Cumæa.*

*Eclog. 4.*  
*Æn. l. 3.*

in this she prophesied; from thence she came to *Cumæ* in *Italy*. *Solinus* saith that her sepulchre was extant in his time in *Sicily*; this is she that sold the fatall books to *Tarquin Priscus*, which were kept first by two men, then by ten, then by fifteen, at last by sixty; but the name of fifteen was still retained: she prophesied of *Christ*, of the end of the world, of the greatness of *Romes* Empire, and the conflagration of *Vesuvius*. The fifth was *Sibylla Persica*, born at *Babylon*: some think that this is she who came from *Saba* to hear the wisdom of *Solomon*; and having commerce with the *Hebrews*; prophesied many things concerning *Christ*, the last Judgment, of the rewards of good and bad men. The sixth was *Sibylla Lybica*, called *Elissa*; she uttered her Oracles at *Clarus*, and *Delos*, at *Delphi*, and at last in *Libya*; and some time she spent in *Samos*; she prophesied also of *Christ's* Miracles, and of *Idolatry*. The seventh was *Sibylla Samia*, her name was *Phygo*, or *Phyro*; she lived 665 years before *Christ*, in the time of *Numa Pompilius*, at *Rome*, and of *Manasse* among the *Hebrews*; she prophesied of *God*, of the *Creation*, of the vanity of *Idols*, &c. The eighth was *Sibylla Hellepontica*, she was born in *Marpeffus*, a town of *Troas*, and lived 559 years before *Christ*; the *Gergethians* challenge her for theirs, whose Image they stamped upon their coin, with the picture of *Sphinx*, to shew her enigmatical prophesies; she prophesied of *Christ*, of mans happiness by him, of the conflagration of the world, of the destruction of the Cities of *Asia*. The ninth was *Sibylla Phrygia*, much honoured in *Asia*, for her familiarity with *Apollo*, she gave her Oracles at *Ancyra*, a town in *Asia minor*, and prophesied of *Christ*, of the *Resurrection*, and of *God's* judgments against sinners. The tenth Sibyl was *Tiburtina*, called also *Albunea*, and *Leucothea*; she gave her Oracles at *Tibur*, near the river *Anien*, and delivered many excellent moral precepts, for which she was worshipped as a goddess: in the bottom of *Anien*, her statue was found, with a book in her hand, long after her death; this statue was transported with great solemnity to *Rome*, and laid up in the *Capitoll* with the rest of *Sibyllas* books. *Augustus* was counselled by the Oracle of this *Sibylla*, to abstain from the title of *Lord*, as being proper only to *Christ*, who was shortly to be born of a pure *Virgin*. 3. Besides these ten Sibyls, there were

*Sol. Poly-  
hist. c. 7.*

*Glycas. an.  
part. 2.*

*Georg. Cedrenus.*

*In lib. oracul.  
Sibyllæ  
Eusebius et  
Hieron. in  
Chroniciis.*

*Aug. l. 18.  
c. 29. De  
civit. dei.  
Boissardus.  
Rhodig.*

*l. 14. c. 1.  
Lactant.*

*c. 1. Instit.  
Plin. l. 34.*

*Boiss. de  
Sibyl.*

*Vives ad  
Aug. l. 19.*

*c. 23. de  
Civit. Dei.*

*Virg inter-  
pret. in Ec-*

*log. 4.*

*Onuphrius,  
de Sibyllis.*

*Orac. Si-  
byllina Op-*

*sep.*



**Lactant.** others of lesser note ; as *Epirotica*, who prophesied in the  
**l. 1. advers.** temple of *Dodona*, long after the Nymphs *Peleades*, called  
**gentes.** the Doves ; and *Sibylla Aegyptia* who prophesied of the o-  
**Hieron.** verthrow of the temple at *Ephesus*, and reprov'd the idola-  
**advers.** try of *Isis* and *Serapis* ; there was also *Colophonia*, *Lampusia*,  
**Jovin. l. 1.** and *Thessalica Manto*, of which see *Boissard*, and others. But  
**Just. Mart.** in the time of *Augustus*, as *Tacitus* sheweth in his life, many  
**in admonit** vain prophesies went about under the name of the *Sibylls*, he  
**Sext. Senen** commanded that all prophesies that could be found, should  
**biblioth. l. 1.** be brought by a certain day to the Governour of the City,  
**Insanam** that they might be censured by the *Quindecim viri*. 4. These  
**vatem aspi-** *Sibylls* were inspired sometimes with a good, sometimes with  
**cies. Virg.** an evil spirit ; for when they prophesied of Christ, and ex-  
**Æn 3. & l.** hort'd the people to holiness of life, to abandon idolatry,  
**6. Baccha.** and to seek after the knowledge of the true God, they  
**tur vates,** could not be then moved by an evil spirit, but God him-  
**quatit men-** self spoke by their mouth, to make the Gentiles inexcusa-  
**tē sacerdo-** ble ; but doubtlesse they knew not, nor understood what  
**tum incola** they uttered, and likely they might utter many of these  
**Pythius.** prophesies unwillingly, as *Balaam* did, who instead of cur-  
**Hor. O. l. 6.** sing the Israelites ( which he intended ) blessed them ;  
**l. 1.** sometimes also they were inspired by an evil spirit, as may  
**Hinc man-** appear by their madnesse, distempers, raging, foaming,  
**τρία quasi** staring, and many unbeseeming gestures ; for the spirit of  
**μανία hinc** God, is the spirit of meekness and quietnesse ; he is not in  
**ἐπιπνοία,** earthquakes, whirlwinds, and fire, but in a soft and still  
**Βακχία,** voyce ; of their raging and mad gestures, we read in  
**κίνησις,** the ancient Poets and Historians : *Non vultus, non color unus,*  
**κατάληψε** *Non compta mansere comæ, sed pectus anhelum,*  
**ἐνθουσιασμός** *Et rabie fera corda tument, majorq; videri, &c.*  
**In Agamē.** So *Lucan*——*Bacchatur demens aliena per antrum*  
**ducet te ca-** *Colla ferens, vittasq; dei, Phœbeaq; ferta*  
**sta Sibylla.** *Erectis discussa comis.*—— So *Seneca* ;  
**Æn. 5.** *Silet repente Phœbas, & pallor genas,*  
**ἀγνὸν δὲ** *Creberq; totum possidet corpus tremor ;*  
**βίη κ' ἄρ' ἀ-** *Sterēre vittæ, mollis borrescit coma, &c.*  
**γόνου.** 5. Such reverence the Gentiles gave to their false gods,  
**Plut. de** that none was accounted a *Sibyll*, who was not chaste ; there-  
**defec. orac.** fore *Sibylla* is still called *Virgo*, by the Poet ; besides, none  
**ut lumina** else had leave to enter into the *Adytum*, or secret place,  
**adirem.** where the Oracle was given, but only she ; therefore *Æ-*

ne as never went farther then the porch or threshold of Si-  
byllas cave and Apollos temple; but she entered into the  
invvard closet: this vvas an imitation of the Jewv, for the  
people stood in the outvvard court, vvhist the high Priest  
alone entred into the sanctuary; it vv ere happy if there  
might be more reverence to God in our Churches, and that  
all vvho dravv near to Him, might be truly pure and holy.

6. It seems, the Sibylls were long lived, for commonly  
they vv ere not admitted till they were 50 years of age; and  
this length of age might proceed either from their sober  
diet, and chaste life, or else from God, vvho would have them  
live long, that the greater authority might be given to their  
prophecies of Christ, and exhortations to vertue, and that  
the Gentiles might be made the more inexcusable, having  
such long lived preachers to instruct them : of their long  
lives the Poets spake, *Ac me non ætas mutavit tota Sibyllæ.*  
So *Ausonius; Vincas Cumanam tu quoq; Deiphoben.* So *Martial;*  
*Euboicæ nondum numerabas longa Sibyllæ tempora.* Therefore  
*Aristotle* calls Sibyl *πολυγενεωτάτην πύθιον*, the many-  
aged Virgin. The Gentiles vvould not permit the Oracles  
of their false gods to be handled or uttered, but by such as  
vv ere aged : vvhereas, vve are contented to admit young  
boys, ravv in years and knowvledge, to handle the myste-  
ries and oracles of the true God.

### S O L.

**H**E was the son of Hyperion and Euphrasilla, who did  
not assist the other Titans against Jupiter, but rather took  
his part against them, therefore was honoured by Jupiter with  
a crown and chariot.

### The INTERPRETER.

1. **S**OL is called the son of Hyperion, from *ἥλιος* because  
he was of highest account among the Gentiles, and  
vvorshipped above all the other gods, as his light, motion,  
and influence is of more efficacy then all the rest : there-  
fore his mother vv as *Thia*, or *Euphrasilla*, from *εὐφροσύνη*,  
because his operations and light are divine, and his light is  
large or broad, as the vvord signifieth. 2. He assisted Ju-



*Jupiter* against the other *Titans*, to shew that God assisteth the just and innocent against the wicked oppressors. 3. His Image was wont to be made of gold, bearded, but long-haired, having a whip in one hand, and *Jupiters* thunder in the other; by which they signified, that the Sun was the supreme God, correcting some with lighter punishments, to wit, with the whip; and other with greater, as the thunder. 4. *Sol* is placed amongst the midst of the *Muses*, because the Sun is amongst the midst of the Planets, which they held made an harmonious sound in their motion. 5. To the Sun were dedicated the Wolf for his rapacity, expressing the force of the Suns heat in consuming of moisture and vapours; the Hawk for his swiftness and quick sight, to shew the swiftness of the Suns motion, and that he is the eye of the World; the black Raven and the white Swan, to expresse the quality of night and day, which the Sun causeth, the one by his absence, the other by his presence; the Cock also, because he salutes the day with his crowing. 6. I find him painted sometimes with arrows in one hand, and the *Graces* in the other, to shew what hurt and benefit we receive by his heat; more benefit then hurt, for he holds only two arrows, but three *Graces*. 7. The Sun was painted with four ears, but one tongue, to teach us, that a wise man should hear much, but speak little. 8. The Sun was represented among the Egyptians by a scepter and an eye, to shew that he is the eye of the World and King of the Planets. 9. I finde the Sun sometimes pictured with a crown on his head, beset with twelve precious stones, and sometimes with four pots or urns at his feet; by this I think, they meant the year with its twelve moneths and four seasons: sometimes again he sits upon a Lion, and carrieth a basket on his head, a Lance in his hand, with the picture of victory on it; by this doubtless they understood, that the Suns heat tames the wildest beasts that are, that all our plenty and filling of our baskets are from his influence, and that he like a triumphant Conquerour rides in his golden Chariot about the World. Who would see more of *Sol*, let him look upon the title *APOLLO*.

*SOMNUS*, See *NOX*.

*SPHINX*.

## S P H I N X.

**T**His was a Monster begot of Typhon and Echidna, having the face of a virgin, the wings of a bird, and the rest of a Dog or Lion : this used to propose a riddle to travellers ; which was this ; What creature was that, which was four-footed in the morning, two-footed at noon, and three-footed at night ? They that could not resolve this, were devoured by Sphinx : but at last Oedipus resolving the riddle, caused such indignation in Sphinx, that she flung her self down from the Rock, and brake her own neck.

## The INTERPRETER.

1. **S**ome think that Sphinx was an Amazonian woman, who having gathered a number of thieves, made oftentimes excursions from the hill *Sphingius*, upon the Thebans ; but at last was surpris'd by *Oedipus* in the night, and destroyed : and this was the resolving of her riddles, that is, the overcoming of her inaccessible and difficult places and rocks where she remained. Her womans face might signifie her alluring and inticing wayes to draw strangers to her ; the wings may signifie her or her fellows swiftnes ; her lions or dogs body and claws exprest her rapacity. 2. Satan is the true *Sphinx*, who hath the face of a woman to entice and deceive, the claws of a Lion to tear us, and the wings of a bird to shew how nimble he is to assault us ; he lives upon the spoil of souls, as *Sphinx* did upon the bodies ; he did for many ages abuse and delude the Gentiles by his Priests and wizzards, with riddles and ambiguous oracles : there is no way to overcome him, but by hearkening to the counsel of *Minerva*, as *Oedipus* did ; that is, by following the counsel of Christ, who is the wisdom of the Father ; by this he shall be destroyed, and we undeceived. 3. The creature with the four feet in the morning is man, who in his infancy, before he is able to walk, crawls upon all four ; at noon, that is, in his manhood, makes use only of his two feet ; but in the evening of his age leans on a staff, which is his third foot. 4. Of naughty Parents there proceed none but naughty children ; *Mali corvi malum ovum* ; for *Sphinx* was the child of *Typhon* the giant, & of *Echidna*, which is a kind



of serpent; and therefore of them comes a serpentine brood : to wit, *Gorgon*, *Cerberus*, the Dragon that kept the Garden of *Hesperides*, *Hydra*, *Scylla*, *Sphinx*, *Chimæra*, all monstrous brats of monstrous parents; if we would have good children, let us be good our selves : *Fortes creantur fortibus*. 5. A Christian ought to be a *Sphinx*, having the face of a woman, that is, cheerfulness in countenance, affable in words ; the wings of a bird, that is, expedition in actions, and a delight in supernatural and heavenly places; the body of the Lion, that is, magnanimity and courage in afflictions. 6. The Thebans used to wear the picture of *Sphinx* in their Ensignes, *Minerva* on her helmet : the Egyptians placed it in the entry of their temples , to shew that souldiers , wise men, and priests, should be wary and circumspect in their words, and so to involve their actions and words; that they may not be too plain and despicable, to the prejudice of the State, or of Religion. 7. *Sphinx* is a kinde of Ape or Baboon in Ethiopia, representing a woman in her breasts, and is held to be a docible creature.

### STYX. ACHERON. COCYTUS.

**T**hese were three rivers of hell, over which the souls must pass; and they were the daughters of Oceanus and Terra.

### The INTERPRETER.

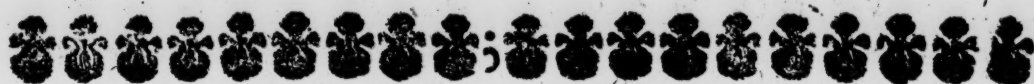
1. **I**N that these were called the daughters of *Oceanus* and *Terra*, it is to shew, that they, as all other rivers, have their original from the sea; but particularly, they have some passages under ground. 2. *Acheron* signifieth joylesse : *Styx* hatred, from *στυγος* hateful : *Cocytus*, complaint or lamentation ; to shew, that when we are departing out of this world, the joy of all earthly things fail us : therefore the water of this river was very unpleasant : for what pleasure can they have that lived in wealth, honour, and all outward felicity, when they see that now they must part from them ? sure the crossing of this river must be very unpleasant and sad to the men of this world, who have had their reward here, and their portion in this life. But having passed

fed this river, they come to *Styx*, which is Hatred: for then they begin to loath and hate their former evil courses and wicked lives, and repent that they spent their time in such vanities, whereof now they reap no other fruit but shame and confusion. Lastly, they come to cross *Cocytus*, which is the river of lamentation and complaint, which their friends make that part with them: and they themselves, both for their former follies, and for losing their former delights and vanities. These rivers are said to flow from *Pluto's* throne, because the remembrance of that dominion which death shall have over them is the cause of these sorrows and complaints. Some adde the fourth river, called *Phlegeton*, from Burning, by which may be meant the wrath of God which burneth like a river of brimstone. 3. Because *Victory*, the daughter of *Styx*, assisted *Jupiter* against the *Titans*, therefore he bestowed this honour upon her, that none of the gods should swear by *Styx* in vain: whosoever did, was debarred from *Nectar* and *Ambrosia* for a whole year; The reason why they would not swear by *Styx*, is, because to swear by any thing is to honour it: but they would not honour that which is so repugnant to their nature; for *Styx* signifieth sorrow or hatred, of which the gods are not capable, seeing their life consisteth in joy and love. But by this we see what shame it is for Christians to take Gods name in vain, seeing the Gentile-gods would not take the name of *Styx* in vain; What can such Christians look for, that have no more reverence to Gods sacred Name, but to be debarred from *Nectar* and *Ambrosia*, even from life and immortality? For the Lord will not hold them guiltless that take his Name in vain. 4. As *Styx* assisted *Jupiter* against the *Titans*; so *Acheron* assisted them by affording water to them when they fought against *Jupiter*: therefore as *Styx* was honoured for her loyalty; so *Acheron* for disloyalty is thrust down to hell. By this, Princes are taught to reward their faithful and loyal servants, and to punish such as seek their ruine.

*SUMANUS*, See *PLUTO*.

*SYLVANUS*, See *PAN*.





## CHAP. XVII.

T.

## TANTALUS.

**H**E was the son of Jupiter and Plote the Nymph, who feasted the gods with the flesh of his own son Pelops; which they so abhorred, that they all abstained from eating, except Ceres, who unawares eat up the child's shoulder; but the gods restored him to life again, and gave him an Ebony shoulder: as for Tantalus, they thrust him down to hell, where in the midst of plenty he is starved with hunger and thirst.

## The INTERPRETER.

1. **I**F the Gentile gods did so much abhorre the eating of mans flesh? how much more doth the true God detest the sacrifices of mans flesh? and therefore would not suffer Abraham to offer his son Isaac in a sacrifice; but furnished him with a Ram instead of his son. 2. The love of Tantalus was great to his gods, in that he offered to them his own son, but not his only son; and that he offered him to them that were his gods: but the love of God is far greater, in offering for us his onely Son; for us I say, that were his vassals, yea his enemies. 3. As Pelops was cut in pieces by his own father, to be a sacrifice to the gods, so doth God our heavenly Father mortifie us by afflictions, that we may be a fit sacrifice for him. 4. Pelops was advanced to great wealth and power, as his Ebony shoulder signifieth, Ebony being an Emblem of wealth, and the shoulder of strength or power; so was he also advanced to great honor, for that famous part of Greece was called Peloponnesus of him: thus God after our sufferings here, will advance us to eternal honour, power, and riches hereafter. 5. If Tantalus was so willing to part from his son, and to bestow him upon the gods; why should we be unwilling to bestow on God,

God, or on his poor members, some part of our goods? how are they to blame that are impatient, and rage when God by death calls away their friends and children? 6. In *Tantalus* we may see the picture of a Schollar, Student, or one transported with contemplation; who though he abound in wealth, yet mindes it not, but is carried from all worldly thoughts to divine meditation; no more enjoying these earthly things, then *Tantalus* did the rich and sumptuous dishes of meat that were set down before him. 7. In *Tantalus* we see the condition of a rich miser, who abounds in all outward wealth, and yet hath not the power to enjoy it:

*Quærit aquas in aquis, & poma fugacia captat.*

he starves in the midst of his plenty, and wants the things which he possesseth, and hath not that which he hath. 8. Here also we may see the condition of a bloody Tyrant, who is in continual fear and anxiety; as *Dionysius* shewed to the flattering Philosopher, setting before him a Princely Table richly furnished, but durst not eat because of the naked sword which hung by a horse hair over his head; so over *Tantalus* a great stone hangs, ready to fall upon him, *Atra silex, jam jam lapsura*; and the Furies sit at his table with grim countenances, snaky hairs, and burning torches, intimating the terrours of an evil conscience, which suffer not the Tyrant to enjoy or take delight in all his plenty or outward splendour; as we read of that bloody King, who murdered *Boetius* and *Symmachus*; *Furiarum maxima juxta Accubat, & manibus prohibet contingere mensas.* 9. *Pelops* married with fair *Hippodamia*, the daughter of King *Oenomaus*, whose horses none of all her suitors could tame; therefore many lost their lives, only *Pelops* obtained her: to shew that they onely shall obtain true happiness, who can subdue the untamed and unruly horses of their lusts and affections: but most men are overcome by them, therefore they come short of *Hippodamia*, and lose their lives; only he that with *Pelops* is innocent, wise, and valorous, shall attain to this happiness. 10. *Tantalus* was punished both for his cruelty in murdering of his son, for his curiosity in desiring to know whether the gods could finde out what he had done, and for his prating, in that he revealed the secrets of the gods to mortal men; but let us take heed of these sins of *Tantalus*, if we would escape the punishments of *Tantalus*. 11. Of all



all the gods, only *Ceres* eat up his shoulder, but she restored it again, stronger then before, because she made it of Ivory: this may, I think, betoken our death and resurrection: for *Ceres* is the earth, which will eat and consume our flesh, but she shall restore it again in the last day, far stronger and durable then before: for the body that is sowed in weakness, shall be raised in power, and this mortal shall put on immortality.

*TARTARUS*, See *LETHE*, and *PLUTO*.

*TELLUS*, See *RHEA*.

*TETHYS*, See *OCEANUS*.

*TEREUS*.

**H**E was the son of Mars and the Nymph Bistonis; who after he had married with Progne King Pandions daughter, ravished Philomela his wifes sister, and cut out her tongue, that she might not discover it; which nevertheless Progne understood by Philomelas letter, written with her own blood; this caused her to kill her only child Itys, which she bore to Tereus, and boyl him for his supper; he being enraged at this horrid wickedness, ran at his wife with his naked sword, but she was turned into a Swallow, and so escaped him; and he into a Lapwing; but Philomela into a Nitingale.

*The INTERPRETER.*

I. **T**He Lapwing hath a long bill representing that sword with which Tereus ran at his wife, and the tuff on his head represents a Crown; and his delight in raking and picking the dung of other creatures, give occasion to this fiction, to wit, that King Tereus was turned into a Lapwing; a fit transformation, that the filthinesse of inordinate lust, in which Tereus delighted, might be represented by the filthinesse of the dung in which the Lapwing takes pleasure: so the red spots on the Swallows breast, represent the blood of

of the child with which *Progne* was defiled ; and the continual mourning, groaning, and complaining of the Nigh-tingal, expresse the complaints of *Philomela* for the losse of her Virginity and Tongue. 2. Because the two sisters ran to *Athens* to complain of their wrongs, and *Tereus* ran after them, to expresse the suddenness and celerity of their flight, they were feigned to be turned into birds, the emblems of celerity and expedition. 3. There are two violent affections which make men shake off all humanity ; the one is impotent lust, the other, inordinate desire of revenge. We see what lust did in *Tereus*, and how desire of revenge prevailed in *Progne*; what was more barbarous, horrid, and cruel, then for *Tereus* to cut out his sisters tongue whom he had ravished ; and *Progne* to kill and boyle her own and onely childe for her husband to eat? 4. By these two sisters *Philomela* and *Progne*, may be meant Poetry and Oratory; *Philomela* delights in woods and deserts, so doth Poetry :

*Carmena secessum scribentis & otia quærunt.*

*Progne* loves to be in Towns and Cities, for the *Svallov* builds her nests in houses, so doth Oratory ; but as far as the Nightringale exceeds the Swallow in melodious notes, so far doth Poetry excell Oratory : for the Poet doth all that the Orator can do, and much more, by adding delight to perswasion: *Et prodesse volunt, & delectare Poetæ.* 6. *Tereus* was the son of *Mars* : we see what the sons of *Mars* use to do, and what be the fruits of War : to wit, the Muses are ravished, Schollars are robbed and plundred : their tongues are cut out, that they may not complain : that is, lawes, learning, and truth, are silenced, barbarous murthers and cruelties are committed, and how many children are by soldiers devoured, vvhhen their Parents are either banished or murdered, and their estates robbed and consumed ?

## THESEUS.

**H**E was the son of *Aegeus* and *Aethra* : his step-mother would have poison'd him in his youth: he subdued the *Amazons*, and of *Hippolyte* their queen begot *Hippolytus*: he killed *Creon* King of the *Thebans*, the untamed bull in *Africa*, the *Minotaure* in the *Labyrinth*: and carried away the two daughters of king *Minos*, to wit, *Ariadne* and *Phædra*: he killed also *Procrustes*,



crustes, Sciron, and Schinis, great robbers in Attica; he overcame the Centaurs and the Thebes: he went down to hell with his friend Pirithous, to ravish Proserpina, where Pirithous was slain, and he put in chains, but was delivered by Hercules: at last in his old age was killed by King Lycomedes.

### The INTERPRETER.

1. **I**N Theseus killing of infestuous thieves, and subduing of Monsters, is set down a fit example of valour and justice for Princes to imitate. 2. Theseus was guided by Ariadnes thred to get out of the Labyrinth; the word of God is the thred that will direct us through the winding and intricate Labyrinths of this life. 3. Theseus proved himself to be Neptunes son, by leaping into the sea, and fetching up from thence the ring which King Minos had flung into it, and for this fact he received a crown from Thetis, which he bestowed upon Ariadne, and afterward it was placed among the stars: the way to prove our selves to be the sons of God, is by patient enduring of our afflictions, which though they be deep and bitter like the Sea, yet shall not drown us, but in that Sea we shall finde the ring, even eternity, which hath no more end then a ring, and withall we shall obtain the crown of Righteousness, which is laid up for us in Heaven. 4. Theseus and Pirithous, loved one the other so dearly, that they went down to hell together; by which we see that neither death nor danger can separate true friends, or dissolve that friendship which is grounded on vertue. 5. Theseus is commanded not to come to his Father at Athens, untill he was able to remove the great stone under which his Father Aegeus his sword lay, and till he was of sufficient strength to mannage that sword, and vvith it to clear the high-vvays of thieves and robbers: even so vve shall not be fit to come into the presence of our heavenly Father, in the City of God, the nev v Jerusalem, untill vve have removed the stony hardness of our hearts, and with our Fathers svword, that is, the sword of the Spirit, vve have destroyed our spiritual enemies that lie in our way, and hinder our passage. 6. His going down to hell to ravish Proserpina, vvhere he vv as bound, and from vvence he could not be delivered but

by *Hercules*, teacheth us, that lust and venery have brought many a man to sickness, and death's door, as we say; and intemperance that way hath bound many by the hands and feet with the Gout, worse then fetters of Iron, where men lie in pain, as it were in hell, from whence there is no delivery but by the help of *Hercules* the Physician: besides, fornication and adultery bring many souls to hell, from whence there is no redemption, but by Christ the true *Hercules*. 7. As *Hercules* in honour of *Jupiter* his Father, appointed the Olympick games; so did *Theseus*, in honour of his supposed Father *Neptune*, institute the Isthmian games, to be celebrated every fifth year also; thus we see, how great spirits affect immortality, and to be honoured after death. 8. *Theseus* after all his victories and brave achievements, yet is murdered in his old age; by which we see, there is no permanent happiness in sublunary things: *Cæsar*, who, as the Oratour said, *Domuit gentes immanitate barbaras, multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes*, &c. who overcame innumerable fierce nations, and had thoroughly (as he thought) settled himself and the Empire, yet at last was stabbed in his old age with 23 wounds: hence let no man be secure: *Nescis quid serus vespere veat*. 9. Our blessed Saviour is the true *Theseus*, who was persecuted in his infancy, and in his life time overcame many Monsters, but far more in his death; he went down to hell, and from thence delivered mankind, which had been there detained in everlasting chains of darkness, if he had not ascended: who by his own, and not by any other power, delivered man from endless captivity.

*T H E T I S*, See *O C E A N U S*.  
*T I T A N E S*, See *J U P I T E R*.  
*S A T U R N*.

### *T I T H O N U S*.

**H**E was the son of *Laomedon*, who for his beauty was beloved of *Aurora*, and by her carried away to *Æthiopia* in her Chariot, where she bore *Memnon* of him: By her means he was made immortal; but living so long till he was turned into a Grasshopper, he grew weary of his life, and desired to die.  
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## The INTERPRETER.

1. **T**ithonus is taken sometimes for the Sun, as in that of Virgil, Georg. 3.

*Tithoni prima quod abest ab origine Cæsar.*

And indeed, the Sun is the beauty of the World; no wonder if *Aurora* fell in love with him, from whom she hath all her beauty: And as the Sun is beautiful, so he is immortal; only in the evening he is turned into a Grasshopper, to shew the weakness of his light and heat then: Or by *Aurora* may be meant that all creatures in the morning fall in love with the Sun, as delighting to see his light, of which they were deprived a while; as the birds by their cheerful chanting then shew: hence it is, that more do worship the Sun rising then falling. 2. By *Auroras* falling in love with *Tithonus* may be meant, that he used to rise betimes in the morning, and employed that time chiefly about his business; no fitter time for the *Muses*, with whom she may be said to be in love, when Students give themselves then to meditation. 3. *Tithonus* lived till he was of an exceeding great age, to shew that early risers are long-lived; whereas they that love too much sleep, especially in the morning, breed and cherish gross humours, by which diseases are bred. 4. *Tithonus* lived so long, till he was weary of his life; and what wonder, seeing this life at best gives no true content, much less in old age which is it self a disease, and that incurable; which *Solomon* calls, the evil dayes, wherein a man takes no pleasure; as old *Barzillai* shewed to *David*. 5. Old *Tithonus* is turned into a Grasshopper, to shew, that old men are much given to chatting and prating; therefore *Homer* saith (*Iliad*. l. 3.) that the old Trojan men sitting in the Gates were *πτηγῶνιν ἐοικότες*, like Grasshoppers in a Wood sitting upon Trees. 6. *Tithonus* was carried up to heaven by *Aurora*; even so holy meditations and prayers in the morning should carry our mindes and affections up to heaven: thus *David* mounted up in the morning-chariot of devotion into heaven, and oftentimes prevented the morning watch. Of *Tithonus*, see more in the word *AURORA*.

TITUS.

## TITIVS.

**H**E was Jupiters son of Elara, who being hid by Jupiter within the earth, for fear of Juno, at last was born, not without a great gap in the earth : this huge child, who was therefore called the earths son, afterward offering violence to Latona, was killed by Apollos arrows, and thrust down to hell, where he covers with his body nine acres of ground; and his heart is still eaten up by ravens, and still grows again.

## The INTERPRETER.

1. **B**Y *Tityus* may be meant the corn, which is by *Jupiter*, that is, by the air and the earth, fomented and produced; this covers many acres of land, and is killed by *Apollos* arrows, that is, by the heat of the Sun is brought to maturity and so is cut down by the mower : the raven that eats up his heart which grows again, is the moysture of the earth which putrifies the corn, and then it grows again.
2. An envious man is much like *Tityus*; his heart is eaten up with envy, and yet is still growing :

*Invidia Siculi non invenere Tyranni  
Tormentum majus.* —

He may be truly said to live in hell. 3. By *Tityus* his Ravens may be meant the tortures of an evil conscience tormenting men even in this life : when wicked men therefore are wounded by *Apollos* arrows, that is, by the word of God, sharper then swords or arrows, they begin to have hell within them, and then the Ravens pick and teare their hearts; thus at *Peters* sermon the hearts of the hearers were pricked, that they cried out, *Men and brethren what shall we do?* 4. Although *Tityus* was so big, that he covered nine acres of ground, yet he is punished; by which we are taught, that there is neither greatness, strength, or power, that can avoid the hand of divine justice. 5. He that is in love with a woman whom he cannot obtain, is like *Tityus*; he

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hath



hath a raven continually picking his heart; and lives in a kind of pleasing hell, or hellish pleasure:

*Vulnus alit venis, & cæco carpitur igne.*

TRIPTOLEMUS, see CERES.

TRITON, see OCEANUS, NEPTUNUS.

TYPHOEUS, or TYPHON.

**H**E was of the Gyants, the Son of Titan and Terra, he was about to shut Jupiter out of his Kingdom: but he was shot with his thunder, and thrust under the Isle Inarime: or as some write, under the Hill Ærna in Sicily.

### The INTERPRETER.

1. **T**yp hon was Brother to Osiris King of Egypt: who having killed the King, invaded the Kingdome; but was overthrown at last by Isis: this man because of his cruelty was said to be nursed by a Dragon: and surely bloody Tyrants are no better then foster-Children of Dragons and the Sons of earth and of the race of Gyants, & scourges and plagues sent by God to punish a people, as they write that Typhon was.
2. By Typhon may be meant subterranean exhalations, or vapors causing Earthquakes, & sometimes eruptions of fire, ashes, stones, & pestilential smoaks, flying up high in the air, as if they meant to pull Jupiter out of his throne: these are said to be the Sons of Titan, and of the earth, because they are begot by the heat and influence of the Sun in the hollow or spungy places of the earth.
3. The Devill is the very Typhon, who by his pride opposed God, and was thrust down to hell: the greatnesse of Typhons body argues the greatnesse of Satans power; his snaky hands and serpentine feet do shew, that his actions and ways are cunning and deadly: the stretching out of Typhons hands from East to West, and the touching of the Stars with his head, are to shew that his malice is every where diffused.
4. The Pope is another Typhon: the Son of earth; for he hath turned Christs heavenly Kingdom into an earthly

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Monarchy; he makes war against heaven, by opposing Gods ordinances; hath stretched out his hands from East to West, that is his Empire: he hath with *Typhon* lifted up his head to heaven, exalting himself above every thing that is called God: his snaky hands and feet, shew that his wayes and actions are full of poison, and serpentine craft: and if we consider his cruelty against Protestants, he may be said to have had a Dragon for his Nurse: he breaths nothing but fire out of his mouth, to intimate his blasphemies, or edicts to burn hereticks: he was sent as a plague to punish the world: but at last shall be overcome by the breath of Gods mouth, as *Typhon* was by *Jupiters* thunder. *Enceladus* and *Typhon* never shook and troubled *Aetna* and *Inarime* so much, as he hath moved and troubled *Italy*, and indeed the whole world. But it was *Juno* the goddess of wealth that produced this monster out of the earth, and it was wealth that raised the Pope to that pride and greatness, by which he hath troubled the world ever since. And lastly, as the gods were so affrighted at the greatnesse and bignesse of *Typhon* when he challenged *Jupiter*, that they fled into *Aegypt* for fear, and turned themselves into beasts: even so did the Kings of *Europe* for fear of the Popes greatness, threatnings, and excommunications, hide themselves in the *Aegyptian* darkness of ignorance, and cowardly like beasts submit their necks and crowns to his disposing.

THALASSIO, *See* HYMEN. TERSPICHORE, *See* MUSÆ. TETHYS, *See* OCEANUS, and NEPTUNVS. THALIA, *See* MUSÆ. THETIS, *See* ACHILLES and PROTEUS. TIRESIAS, *See* NARCISSUS. TISYPHON, *See* EUMENIDES. TITAN, *See* SOL. JUPITER, SATURN. TRITON, *See* NEPTUNUS, and OCEANUS. TINDARUS, *See* CASTOR and HELENA. TY-PHOEUS, *See* GIGANTES.





## CHAP. XVIII.

## V.

## VENUS.

**S**he was the daughter of Jupiter, or as others say, she was begot of Coelus his testicles (which Saturn cut off) and the Sea-froth; she was the goddess of love and beauty.

## The INTERPRETER.

1. **T**He Platonists make a Cœlestial and a Terrestrial *Venus*; so they make a Heavenly and an Earthly *Cupid*; the one being nothing else but the love of heavenly things, as the other is of earthly. They gave wings, arrows, and torches to both: but the wings of Cœlestial love carry up our thoughts and affections above all transitory things: the arrows of that love are not to wound and kill us, as the arrows of Terrestrial love do, but to wound and kill all carnal affections in us; and so the Torches thereof are not to burn our hearts, as the torches of earthly love do, but to illuminate our mindes, and to purifie our hearts from all carnal lusts and worldly desires. 2. There was a kind of love among the ancients, called *Amor Lethæus*, whose Image was worshipped in the Temple of *Venus Erycina*; this love was painted dipping his arrows in the River, to signifie that some are willing to forget divers things that they have loved; I wish that we would with this *Amor Lethæus* quench the torches of vain love, and the fervent affections we have to earthly things, in the waters of tears and repentance. 3. There was a Temple dedicated to *Venus Libitina*, where the coffins of the dead were kept, to shew

shew that love is the cause of corruption, as well as of generation: I am sure, love in many impotent and intemperate young people, may be called *Venus Libitina*; for she brings many to their grave, before they have lived half their dayes. 4. Mutual love, called by the Greeks *Eros* and *Anteros*, was expressed by two little *Cupids*, whereof the one did struggle with the other, to get away the branch of Palm which he had in his hand, to signifie that we should strive to overcome one another in Love. 5. *Venus* was painted of old rising out of the Sea, sitting in a shell, in which she was carried to *Paphos*; she was also painted naked, crowned with Roses, having her chariot drawn sometimes with Doves, sometimes with white Swannes and Sparrows: to signifie the nature of carnal love or lust: which is begot of the Sea froth, for Salt is a friend to *Venus*, and froth is quickly gone: and to shew that *Cyprus* was much given to Venerie, therefore she was worshipped there most of all, and called *Cypria* from thence: she is naked, for she strips men of their estates; and the whore will leave them naked at last: or her nakedness may signifie that all things should be open and naked among lovers, and nothing hid in the heart; or by this nakednesse is meant, that love cannot be concealed or long hid: her crown of Roses shew, that sweet smells, especially of Roses, are provocatives to lust; the Doves shew the sincerity and want of gall, quarrelling, or malice, or malice in love; the white Swans shew, that love is, or should be, innocent and clean, because the Swans sing sweetly, as they held; by which they would shew, that Musick procures love: the Sparrows signifie wantonnesse: her crossing over the Sea in a shell, signifies the dangers, bitternesse, and divers storms or troubles, that lovers are subject to. 6. There was at *Rome* the Image of *Venus Verticordia*; because she turned mens hearts and affections from lust to modesty and vertue; I wish our young wanton gallants would look upon that Image, that so they might be converted from lasciviousnesse, to the wayes of vertue, modesty, and goodnesse. 7. The Rose was dedicated to *Venus*, to shew the nature of love; which is full of prickles as well as of sweetnesse: when the sweetnesse and beauty of the Rose is gone, the



prickles remain : even so after the pleasure of lust, which quickly vanisheth, there remains the stings of Conscience; and indeed the blushing colour of the Rose may teach all wantons, to blush at, and be ashamed of their own madnesse and vanity. 8. The Myrtle-tree was consecrated to *Venus*; and with the same, Conquerors in their lesser Triumphs called Ovarions, were crowned : to shew that love is the great Conqueror, and that Conquerors should use the conquered with love. The Myrtle also was a symbol of peace, so there ought to be no jars or strife among lovers. 9. They placed near to *Venus*, *Mercury*, *Pytho*, and the Graces, to shew that love is procured and maintained by Eloquence, Perswasion, and Bounty. 10. *Marcellus* built the Temple of *Venus*, after the subduing of *Syracusa*, a mile from the City ; but *Venus* hath her Temples no where so frequent, as within our Cities : by this we may see how much we degenerate from the Roman modesty. 11. *Venus* was wont sometimes to be painted sitting upon a goat and treading upon a Snail; to shew that a modest woman should subdue goatish wantonnesse, and should like the Snail carry her house about her, and give her self to silence ; for the Tortoise or Snail wants a Tongue. 12. *Venus Armata* was painted in her compleat Armes, in memory of the Lacedemonian Women, who put the *Messenians* to flight ; but, I think, this was to let us see, that *militat omnes amans*, every Lover is a Souldier, and that no Sword is sharper than *Venus* her Launce ; and that he who is in love must have a good Head-piece, Corslet, and Target to keep off the disdainfull repulses of a proud or coy Woman, when she is loved or sought after ; and as *Venus* was painted with fetters at her feet, so no men are tyed with such strong fetters, as they who are held with the Fetters of Love. 13. *Venus Calvata*, or bald *Venus*, was worshipped in memory of the Roman Women ; who, when the Capitol was besieged by the *Gauls*, parted with their hair to make strings for the warlike Engines : but, I think, *Venus* may be called *calvata*, or bald, because intemperate venery begets baldnesse, by exhausting the radicall moisture of the body. 14. *Venus Barbata*, or bearded *Venus*, was to shew, that there was no difference

difference of sex in the Gods; therefore *Virgil*, *Æn.* 2. calls *Venus* the male god;

*Descendo ac ducente Deo flammam inter & hostes.*

and she was painted with a mans beard, and a womans combe; but, I think, this was rather to mock the masculine venery of those times; and it is thought that bearded *Venus* is too much in request among the Roman Cardinals at this day. An Hermaphrodite also may be called *Venus barbata*: besides, in love there is both action and suffering, neither can there be procreation, but when the male and female are united in one. 15. *Venus* is sometimes painted with a vail over her face, bemoaning the beautiful youth *Adonis*, that was killed by the Bore: by which doubtlesse is meant, that wantonnesse and venery begets shame and sorrow, when upon serious thought men call to mind how they have lost their youth by the Bore of intemperance and lust. 16. *Venus* and *Mars* were found together in one bed, and *Bacchus* was her Armour bearer; this is to let us see, that they are given to Adultery, in whose nativity *Mars* and *Venus* meet; and it is kown how much Souldiers are addicted to Venery. By this also they would shew, that generation consisteth in heat and moisture, expressed by *Mars* and *Venus*: But *Bacchus* is fittest to be her Armour-bearer; for wine furnisheth *Venus* with courage and vigour, *Sine Cerere & Baccho friget Venus*: therefore wine was offered in the sacrifices of the terrestriall or popular *Venus*, but never in the sacrifices of the cœlestiall *Venus*; for wine is an enemy rather then a friend to divine contemplation: for which cause the sacrifices of *Mercury*, the *Muses*, *Aurora*, the Sun, Moon, Nymphs, and cœlestiall *Venus*, were called *Naphalia*, that is, sober sacrifices. 17. *Venus*, *Juno*, and *Pallas*, strove for the golden Apple, which *Paris* assigned to *Venus*: there hath ever been emulation between beauty, riches and wisdom; but too many with *Paris* prefer beauty and Venereall pleasure to wealth, and especially to wisdom: in a Prince, wisdom is chiefly to be regarded; for misery must fall on that State where an unwise Prince reigns, though he were as rich as *Juno*, and as beautifull as *Venus*. 18. *Venus* is married to *Vulcan*, because



because there can be no generation in the world, if there were not an union between the natural heat expressed by *Vulcan*, and the radical moisture signified by *Venus*. 19. There was *Venus Cloacina* among the Romans : some will have her called *Cluacina*, from *Cluco* to fight ; in memory of the quarrel between the Romans and the Sabines, which was happily ended in their mutual marriages. But I think rather her name was *Cloacina*, from *Cloaca*, by which they expressed the nature of a common whore, as *Venus* was ; for though such a woman were as beautiful as *Venus*, yet she is but *Cloacina*, a publick sink or jakes. 20. Because *Pompey* would not be checked by the Censors ( as *Tertullian* observes, *lib. de spectac.* ) for erecting such a huge Theater to luxury and wantonness, he placed over it the Temple of *Venus*, that under the vail of religion he might cover the practice of impiety and wantonness : Thus we see, how religion is still the cloak to cover all knavery and mischief. 21. *Diomedes* a souldier wounded *Venus* the goddesse of love ; I am sure, by our civil wars we have wounded Christ the true God of love.

## V E S T A.

**S**he was the daughter of *Saturn* and *Rhea* : or the mother of *Saturn*, as others say ; her priests ( called *Vestal virgins* ) kept the sacred fire on her altars.

## The I N T E R P R E T E R.

1. **B**y *Vesta* they meant sometimes the earth it self, and in this respect she is called the mother of *Saturn*, for she is the mother of all the gods ; And sometimes they meant the fire within the bowels of the earth, or the natural heat by which all earthly creatures are generated and fomented ; so *Vesta* is the daughter of *Saturn* and *Rhea*, because this fire or native heat, is begot by Time in the earth, and of the earth. 2. To this goddess a temple was erected at *Rome* of a round form, to shew the roundness of the earth : on it was a round altar, upon which burned continually two lamps kept and maintained by the *Vestal Virgins* :

gins: if at any time these lamps went out, the Vestal Nunnes were punished with death thus; they were let down by a ladder into a deep vault, with some meat and drink, and a light by them, that so they might not be thought to suffer a violent death, but might die by degrees, as their food and light failed them. This going out of the Vestal fire, and the punishment of her Virgins was alwayes held ominous and fatall to the state of *Rome*: I am sure It is an ominous thing to our State; and indeed the ruine of it is portended by the going out of the fire of love and charity amongst us, which ought to burn perpetually on the altars of our hearts. 3. As on *Vestas* altar burned two lamps, which if they went out, were not to be kindled again by any earthly fire, but by the Cœlestial heat of the Sun; even so there should burn and shine on the altars of our hearts the two lamps of love, to wit, the love of God and of our neighbour; which being extinguished, cannot be kindled again, but by the Cœlestial fire of Gods Spirit, which descended upon the Apostles in fiery tongues. 4. From *Vesta* the thresholds and porches of houses were called *Vestibula*, for they were consecrated to her; and in them the Romans did eat and drink as we do in our Parlours; intimating, that all their food came from the earth; and therefore in all sacrifices she was first nominated before any other gods; because without the benefits and increase of the earth, there could be no sacrifice: and because there can be no house-keeping of families maintained without food, which is the benefit and fruit of the earth: they made her one, yea, the chiefest of their *PENATES*, or household gods. 5. Upon the top of *Vestas* Temple stood the Image of *Vesta*, holding little *Jupiter* in her armes, because it was said that shee fed *Jupiter* in his infancy; it is the earth indeed that feeds us all, both rich and poor, princes and beggers. 6. When all the other gods move abroad in their chariots, only *Vesta* is said to stay at home, or to remain unmoveable in *Jupiters* house; by this they meant, that of all the simple bodies, the earth onely remains unmoveable in the midst of *Jupiters* house, that is, in the air, which doth encompass her round about. 7. *Vesta* taught men at first to build houses; therefore she was held the chief of the household-gods: and



and it may be she taught them to wear cloaths also, therefore she is called *Vesta à vestiendo*; or because she is the Earth, she may be so called, in that the earth is clothed with Grass, Flowers, Plants, and Trees; and indeed, she is our Mother that feeds us, therefore called *Pales*, the Goddess of Fodder; and she clothes us also, hence she is called *Διμήνη*, *quasi γῆ μήνη*. And though she be a Mother, yet she is called a Virgin, and was served by virgins onely: as she is taken for the Earth, she is the Mother of all living creatures; as for the Fire, she is a Virgin, for nothing is engendred of Fire; and as all things are made of the earth, so are they turned into the earth again; therefore the Grecians used to begin, and to end their sacrifices with *Vesta*; *Ate principium, tibi desinet.*

### U L Y S S E S.

**H**E was the Son of Laertes and Antichea, the Husband of Penelope, and Father of Telemachus; a subtile, eloquent, and valiant Grecian, who having done good service in the Trojan warres, and having suffered much both by Sea and Land, after twenty years absence, returns again to his Penelope, and killed all her Sutors.

### The INTERPRETER.

1. **I**N the person of *ulysses* we have painted out unto us, the affections and sufferings of a wise and good man; the first wise action of his, that we read of was this, that he shewed his averfeness to go to war by counterfeiting himself mad, when he plowed with beasts of a different nature, and sowed salt instead of Corn; no wise man will be too hasty to undertake a war: *Omnia prius tentanda quam ad arma veniendum.* 2. He shewed his wisdom in discovering of *Achilles* disguised in womans apparell, and got him to go along with him to the war. Strength and policy must go together, for the one without the other will do little good: *utrumque per se indigens, alterum alterius auxilio eget, Salust.* Which *ulysses* shewed, when not trusting to his own wit and policy alone, he carried along with

with him *Hercules* his Arrowes; the policy of *Ulysses* with the Arrowes of *Hercules* can do any thing in warres.

3. He shewed his wisdom in removing from *Troy* secretly the Ashes of *Laomedon*, and the *Palladium* or Image of *Pallas*, in which the safety of *Troy* consisted; for it was impregnable so long as that remained there; a wise-man will not go about the performance of any great action till he hath removed all impediments and obstacles out of the way.

4. He shewed his wisdom in killing *Rhesus* the King of *Thrace*, and leading away his Horses before they had tasted of *Xanthus*; for untill that was done, no hope of prevailing against *Troy*: There is no hope of destroying spirituall *Babylon*, or the Kingdome of Antichrist, untill first we remove their Reliques and Images, and destroy their Hierarchy.

5. His wisdom was seen in binding his fellowes, and bringing them home, who had forgot to return having tasted of the herb *Lotos*. It is wisdom to subdue all delightfull pleasures, which make us, ( as the *Lotos* did *Ulysses* his fellowes ) forget to return home into the way of Righteousnesse out of which we have wandered, and have refused to return, being stupified with the pleasing vanities of this World.

6. It was a wise act in him to thrust out the eye of the drunken Giant *Polyphemus*, and by this means to free himself and his fellowes under the Sheeps bellies from being devoured by him in his Cave; If we be wise and clothe ourselves with Innocency, we shall escape any danger, especially if with Wisdom and Innocency we joyn Sobriety; for sober *Ulysses*, though weak, mastered the drunken Gyant *Polyphemus*, though incredibly strong.

7. It was not the least part of wisdom in him to rescue his fellowes from *Circes* enchantments, and causing her by his drawn Sword to restore them again to their own shapes, being turned into beasts by her witchcrafts; from which transformation he was free himselfe, having received a Medicine to that purpose from *Mercury*: He that hath true Christian wisdom and valour will not be taken with the enchantings of Whores. The Word of God is a better Medicine, then *Mercuries* was, and a sharper Sword then that of *Ulysses*; by which we may be enabled to keep our selves



selves from fornication and other unlawful delights, and also to rescue and save others. 8. As he shewed his courage in going down to hell, so his wisdom was seen in returning thence. Afflictions and crosses is the hell through which Gods children must passe; therefore we had need of Christian magnanimity and wisdom, that we may overcome the many difficulties thereof. 9. He shewed the part of a wise man in stopping the ears of his fellows that they might not hear the enchanting songs of the *Sirens*; and caused himself to be bound fast to the mast, that he might not have power to go to them; every wise Christian should stop his ears from hearing the enticing songs of sinful pleasures, and should binde himself with the cords of Reason, that he may not be drowned in the Sea of shame and confusion. 10. He did wisely in sailing between *Scylla* and *Charybdis*, to keep the middle way, for so he escaped the danger of both; It were happy if we had this point of wisdom, not to come too near the Rock of presumption on the right hand, nor of desperation on the left. 11. His wisdom and valour were seen in killing the Suitors that spent his estate, and went about to withdraw his *Penelopes* affection from him; Let us shew the same wisdom and valour in mastering the Devil, the World, the Flesh, and all our sins, which (like so many importunate suitors) go about to draw away our souls, which ought to be our chaste *Penelope*. 12. But in this life is no perfection; wise *Ulysses* committed some acts of folly; as when he falsely accused *Palamedes*, and sacrilegiously robbed the temple of *Minerva*, and carelessly suffered his men to look into the bag where the winds were bound up by *Aeolus*, and to kill the cattel of *Sol*, which caused both his long navigation and shipwrack in which he lost all his fellows. 'Tis true, he slept when his fellows looked into the bag, and killed the oxen; by which we see, how dangerous a thing it is for a Prince to be carelesse and secure; or for people to be curious in prying into Gods secrets, or prophane in meddling with what belongs to God; as also covetous: for these men looked into the bag or bladder, supposing they should have found it full of gold: He failed also in having too much familiarity with the witch *Circe*. But we see in him Gods  
previ-

providence towards them that are in affliction ; for when he had lost all by shipwrack , he was relieved by *Calypso*, then by *Leucothoe*, then by *Nausica*, and at last, by the help of *Minerva*, came safely home, and enjoyed his own Kingdom having killed all his enemies ; so after we have fought the good fight, we shall at last obtain the crown of righteousness.

## VULCANUS.

**H**E was the son of Jupiter and Juno , who for his deformity was thrust out of heaven, and fell in the Isle Lemnos, with which fall he grew lame, and was the smith of the gods ; his shop was in Lemnos, where with the Cyclopes he makes Jupiters thunder , and the armour of the gods against the Giants.

## The INTERPRETER.

1. **T**He Egyptians were wont to paint *Jupiter* putting an egge out of his mouth , and out of that *Vulcan* proceeding; to expresse unto us, that God created the world, and out of that drew the natural heat which giveth vegetation to all things : so that sometimes by *Vulcan* they understood the natural heat which is in the creatures ; and sometimes our earthly fire, which because it is so useful for the making of many things, they called *Vulcan* the Smith of the gods, and they attributed to him a smoaky and dusky kinde of thunder and lightning, as they did the red lightning to *Jupiter* , and the white to *Minerva*. And because the flame of our fire doth not ascend in a straight line, but crookedly, therefore they said that *Vulcan* was lame : and because thunder-bolts and lightning fall out of the air upon the earth, they feigned that *Vulcan* fell from heaven into *Lemnos*. So because the Lyon is an hot, furious, and fiery creature , they consecrated the Lyon to *Vulcan*, whom they honoured by certain feasts and sacrifices called *Protervia* ; in these the remainder of the meat which they could not eat, was burned in the fire : this was an uncharitable kind of feasting; for they should have remembered the hungry



hungry stomachs of the poor : Too many such prodigal feasts are among us, or rather worse : for we were better fling out superfluous meat and strong wines in the fire, then by surfeiting and drunkenness fire our bodies, and destroy our souls too. 2. *Vulcan* is called the son of *Jupiter* and *Juno*, because the fiery meteors are begot in the air, by the motion, heat, and influence of heaven. 3. *Vulcan* was deformed, and for this was thrust out of Heaven, to shew the grossness of our fire being compared to the celestial fire, and therefore not fit to have any place among these sublimated celestial bodies or quintessences ; What place then can they have in Heaven, whose sinful souls are more deformed then *Vulcan's* lame and dwarflike body ? 4. *Vulcan* was called \**Hφαίστος*, from *φαίει*, to shine ; and *Vulcanus*, *quasi volans candor*, to shew the light and heat of the fire ; and he is called deformed, not that the fire is so in it self, for it is pleasing to look on ; but because it makes every thing deformed that it burneth ; and though it be deformed in the unequall ascending of the flame, and of the smoke that it makes, yet the light, which is joyned with it, is pleasant and beautifull ; which, I think, the Poets meant in making *Aglaia* and *Venus* his wives ; the former signifying *Splendor*, or *Beauty*, the other being the Mother of *Beauty*, for the light gives beauty to things. 5. *Vulcan* was said to shed his seed upon the ground, because he could not obtain his desire upon *Minerva* ; to shew, that the naturall heat hath no power over the Heaven to make it fruitfull, which remaineth still a Virgin, that is, pure from the mixture of elementary qualities ; but it is the earth that is fruitfull and full of seed by means of this naturall heat, by which all things are generated and preserved ; for as *Vulcan* made arms for the gods, whereby they were defended ; so this naturall heat is the armour and defence of our life, and by which we are preserved from destruction. But as soon as this heat is gone, our life and motion ceases, which the Gentiles expressed by their running with light torches in their feasts of *Vulcan* ; for as soon as the torches went out, the race ended. 6. When the Gods fought against each other, (saith *Homer*, *Iliad*. 2.) he that gave the onset first was *Vulcan* the god of fire ; to shew that fiery and cholerick dis-

dispositions are quarrelsome and hasty; they had need to be bred and nursed by *Thetis*, and the Nymphs, as *Vulcan* was: which fiction doth not onely shew, that the fiery Meteors are begot and maintained by these exhalations, which are raised out of the Sea; but also (as I suppose) to teach us, that such as are of a cholerick and fiery constitution ought to feed upon moist and cold meats and drinks, whereby their heat may be qualified and brought to a temper. 7. *Vulcan* is brought in by *Homer* (*Odyss. lib. 8.*) excusing his deformity, and laying the blame thereof upon his parents *Jupiter* and *Juno*; though parents are oftentimes, by reason of their intemperance the causes of their Childrens deformity, yet they should not upbraid them, but patiently bear with their own defects, and strive for beautifull Souls to supply the deformity of their bodies. But as *Vulcan* laid the fault of his deformity upon his parents, so too many use, to lay the blame of their sins upon God their heavenly Father, than which nothing is more hatefull and impious. 8. *Vulcan* bound *Juno* to a golden chair, which he made for her, and he bound *Mars* with *Venus* to their bed, that they could not wag. *Juno*, that is, the wealthy miser is bound so fast in his affections to his gold, that he cannot be removed from it; but *Mars* the Souldier, and *Venus* the Whore are let loose; I wish, there were a *Vulcan* among us to bind up whoredome, that it may roam no longer among our youth; and to bind up our *Mars*, that he may rage no more among our Country-men.

— *ut centum vinctus ahenis,*

*Post tergum nodis fremit horridus ore cruento.*

9. They make *Vulcan* lame and slow-paced: but I am sure he came too nimbly upon all my papers, manuscripts, and notes; which I have been gathering these forty years, and consumed them all on a sudden. I wish he had been abed with *Venus*, when he seized on my study; or that he had been better imployed, either in making *Jupiters* Thunder, *Ariadnes* Crown, or the Suns Chariot, or Arms for *Achilles*, and *Aeneas*; but he was alwayes an enemy to *Minerva*, and he hath shewed it by destroying my papers. *Iemnos*, *Iipara*, or *Sicily*, are places for his forge, and not my desk; I wish *Thetis* and the Nymphs his Nurses had been



been near to have tempered his heat. But I will not accuse him for my losse, as he did his parents for his deformity, I look higher, even to Him, without whose providence we cannot lose one hair of our head. It is the Lord that giveth and taketh; it is the Lord, let him do what seemeth good to him. And so here I end this work with that of *Seneca*,

*Quicquid facimus mortale genus,  
Quicquid patimur, venit ab alto.*

*VERTUMNUS*, See *PROTEUS*.

*VIRBIUS*, See *HIPPOLYTUS*.

*URANIA*, See *MUSÆ*.



Z.

*ZETUS*, See *ANTIOPE*, *LYCUS*,  
and *DIRCE*.

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*FINIS.*

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*Æolus*



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